The American Missionary

VOL. LXX. NO. 1. JANUARY, 1916 NEW SERIES VOL. 7. No. 10

C. J. RYDER, D.D., *Managing Editor* E. H. HAMES, *Business Manager*

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love,
Life below shall liker grow to the life above."

A Happy New Year! The old familiar words bring a thrill all their own each succeeding year we hear the cheery greeting from the lips of acquaintances, friends, and loved ones. A Happy New Year! This year the wish means so much more than ever before. Happy? with so much sorrow, so much of horror and bloodshed in the world, the very possibility of which we had never dreamed?

Happy New Year? When in our own land so much to make us unhappy meets us on every side, so many wrongs that need righting, so many neglected little ones, so many sad and troubled ones? Yes, Happy New Year! and a new sense of the great happiness that is ours as women of America, makes the words ring with an even truer note at the opening of 1916 than ever before. Because of the need to overcome these wrongs every force that makes for good in our national life means much, and Home Missions remains an inestimable force in shaping the destiny of the nation.

This is to be a Happy New Year for you and for me because we consecrate ourselves, our time, our money anew at this opening of the year to Him who has given us the years that are past. And having so pledged ourselves, happiness will be ours in finding many opportunities for such service. Never before were there so many ways in which women can help, never before did American women have presented to them the need for their services in so many fields—a challenge to each one of us to "put first things first" and choose the service that will do most for Him and the coming of His Kingdom.

A Happy New Year! Because not only are the opportunities for our own service so many and so important, but because as mothers and teachers it is ours to present to the young lives with which we come in contact, the nation-wide opportunities that are theirs. Our best "preparedness" as a nation will be in the preparedness of the generations to come to make wise decisions, to uphold high ideals, praying, "Our Father and Thy Kingdom come" and "living more nearly as they pray."

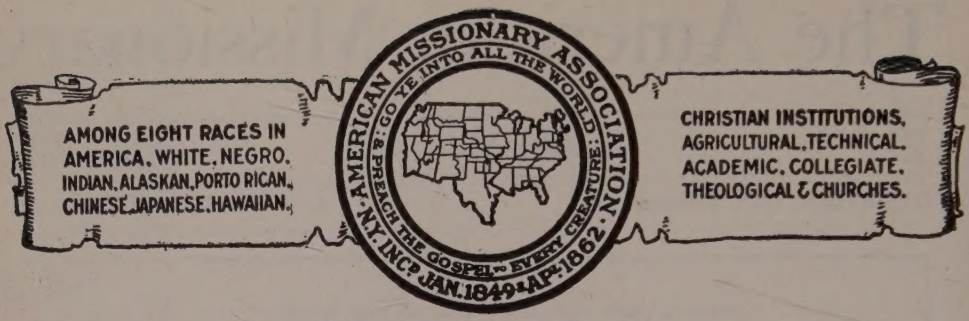
Loyalty to the work for which we are pledged in spite of many special and distracting appeals will give us the truest happiness in the knowledge that we have not "left undone those things which we ought to have done."

A Happy New Year to the thousands of men and women who are the King's Messengers in this land of ours! who carry the message of "Peace and Good Will" to all sorts and conditions of men, from Alaska to the Gulf, and from Ocean to Ocean. "Beloved we give thanks unto God for thee always, making mention of thee in our prayers, hearing of the love and of the faith which thou hast toward the Lord Jesus."

And Happy New Year to the thousands of loyal women in our churches and auxiliaries! Carrying in their hearts the need of the Homeland and through their earnest prayers and the work of their hands bringing nearer the coming of the Prince of Peace into His kingdom in the United States.

"Be strong and of good courage and do it; fear not nor be dismayed, for the Lord even my God will be with thee. He will not fail thee nor forsake thee until thou hast finished the work."

MRS. F. W. WILCOX



Office: 287 Fourth Avenue, New York.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Associate Secretary, H. L. Simmons; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

NINETEEN HUNDRED AND SIXTEEN

WHATEVER the year that is gone may have brought to us personally of joy or sorrow, it has given the world the most painful record that civilization has ever known. We stand confounded when half the world whose civilization with all its incalculable gains has begotten of its science a deadlier art of death is staggering under its needless woe.

We were so confident that the teaching and the preaching, the praying, the giving and the living were together surely hastening the inheritance of grace and truth for all the peoples of the earth.

What is left to us but to pray and hope that the NEW YEAR will see the end of this murderous history and that the thoughts of mankind may be turned from the horrors of human slaughter to the overcoming evil with good. May it indeed be a NEW YEAR in the regenerating power of Christian grace and love which shall make for human character and human rights, for justice among men and everywhere peace.

Shall the NEW YEAR not bring to us an increased sense of obligation to carry the gospel of good will and brotherhood and peace to the needy peoples who look to us for light and life?

A FIRST SIGHT

Rev. F. Romeyn Danforth, New London, Conn.

We asked a member of our Executive Committee and representing them at Nashville, to give us a sketch of First Impressions. He forgets to mention the admirable inaugural discourse, but those who heard it will not soon forget it.

IT was the first time that I had ever been south of the line of cleavage of a half century ago, and it was most delightful.

The occasion was the inauguration of Dr. F. A. McKenzie as president of Fisk University. We reached Nashville in the early calm of a beau-

tiful Sunday morning. Songs of welcome rose from the broad green campus where Jubilee Hall is built of just such songs as these, when the Jubilee singers went singing their way up from slavery into the favor of kings and multitudes.

Three days of seeing and hearing and thinking and rejoicing where the broad hills of the southland are crowned with Nashville and Fisk. College presidents were there as the stars of the heaven for number—and magnitude. Students, alumni and visitors were there as the sand of the sea. And it takes much sand to do what Fisk is doing.

The student body is of the type of youth on whom the Saviour looking loved them. The ambition which brought them there has its seat in a redeemed soul and the goal is the kingdom of God for all mankind. The teaching staff is thoroughly devoted. With that in its hand, Fisk has crossed seas of difficulty and touched many a hard rock into a life-giving fountain.

The new president is one to whom the keys of the college were given with confidence; just old enough to know what he is doing, just young enough to do it. It was a wonderfully wise hand that gave him the keys and wise were the words that went with them. "These are college keys. They open doors"—and when we were told of the doors they would open we had new visions of what colleges can be. And the trustees? Look at the chairman and see that the giant mould of humanity has not yet been broken. The boy that was brought up on the campus of Fisk is one of the most distinguished and leading lawyers in New York. And his mother—if the Society of Friends had given the world no other saint, it still would have been worth while. In the light that shines from Fisk one can see a long way into the future and see it gladly.

* * * * *

From the first of our A. M. A. colleges I went to one of the first—in years—of our schools, a child of the college, Trinity College at Athens, Alabama. An earthwork fort of the war is overgrown with trees and honeysuckle and peacefully protects that for which the war was striving, the liberation of a race. The school is built in the middle of the fort and the teacher's house stands in one corner of it.

The town is attractive. All around it grow cotton and cabins. Neither would do well without the other. The cotton goes to the press and the mill. The children go to the school and make a goodly regiment of learning, bright and alert and full of life and promise. And that garrison is well officered by noble young women who teach both mind and heart under the guidance first of the Great Teacher and then of one of his own, the principal, Miss Allyn, dear to the whole community, for the "dominant race" has come to realize the value of the work. There was also an angel in the house, being entertained *not* unawares, Miss Emerson, who not only carries blessings but is one.

* * * * *

One day some of us went out from Nashville to the Hermitage, the home of Andrew Jackson. It belongs to the State of Tennessee and is kept as it was in the days of the great man

who lived there. It is approached through a long avenue of cedars. A southern mansion means something. That one is stately both inside and out. It told of the age that built it and the society it served. It was very attractive. Then down behind it, by a peaceful meadow, stood the white cabins where the slaves had lived. Between hedges of box you walk through the garden to the marble canopy that covers the tomb of Andrew Jackson and his wife. On one side of it are the graves of their kindred; on the other the grave of "Uncle Alfred, body-servant of Andrew Jackson." Mother Earth loves both alike. No one lives in the mansion and no one lives in the cabins. Both belong to the past. The present is in the busy, cheerful streets of Nashville, in Fisk and Vanderbilt and the other schools and colleges where the children of both mansion and cabin are fitted to face to-morrow which, with their help, will be better than yesterday. There they receive "the rapture of the forward look." It is a wonderful work. The work of God is always wonderful. Once I believed because others had told me. Now I have seen for myself.

AN APPRECIATION
BOOKER T. WASHINGTON

IN Booker Washington the country has lost not only a leader, but one who was in his person a real triumph of democracy. Born a slave, in the aftermath of the war he even slept under the wooden pavements of Richmond, a waif and stray, keeping body and soul together as best he could, but burning with the thirst for education and the desire to get ahead in the world. A colored friend of Dr. Washington's, Richard R. Wright, when also a ragged urchin, answered, in Reconstruction days, a Northern general who asked what message he should take back to the North, with the words: "Tell 'em we'se a-risin', master." Both these boys did rise—to the headship of great educational institutions; but Dr. Washington had the gift of oratory in addition to pluck, ambition, and an innate talent for leadership, and so he forged along until by a single speech in Georgia he achieved national renown.



BOOKER T. WASHINGTON

If there was any secret of his success in overcoming the terrible obstacles which confront every man of color, it lay surely in his unfailing optimism, his dogged determination

to let no obstacle daunt him, and to be himself above insult or humiliation. He was big enough to see early in life that the man who flouts another because of some difference in natural attributes, injures himself, and not the object of his venom. No disappointment could discourage him; if one benefactor dropped out he found another for the place; if his audiences were small and the returns disappointing, why there were other audiences to be found. And so he speedily typified in his person all the great work that Hampton and Tuskegee and a host of other schools were doing for his race, and proved beyond dispute how that work of bringing light to those that would otherwise sit in darkness earns enormous dividends not only for the blacks but for the entire Republic. Thus thousands who heard him speak realized for the first time what talents, what possibilities of individual usefulness, lie latent among our colored fellow-citizens, and others found in his "Up from Slavery" a real tract for democracy and for the brotherhood of man. A Southern professor nearly lost his position for saying that two colored men, Washington and Du Bois, had written the two greatest books that have come out of the South since the Civil War, but the inaccuracy of his statement has yet to be proved; two more moving human documents are not often the product of travail and suffering.

And so it came about that Booker Washington gradually became the foremost interpreter of one race to another, particularly in the South. When the final verdict is passed upon his achievements, this may well prove to be his greatest claim to renown. Certainly of late years the trips he has taken into the various Southern States, when thousands of both races gathered to hear him wherever he stopped, have been of the utmost value. No one is quite so ignorant of Negro aspirations and achievements as the Southerner of the average small town, whose horizon is limited by the Negroes he sees upon the street corners. To these Dr. Washington brought a message that opened many an eye and won many a heart. True, he was extremely diplomatic; yet he did not lack courage, for he was never swerved by the threatening letters that often rained upon him. He would not take a guard, and unattended he would go by corners at which he had been told he would be shot like a dog if he dared appear. And, withal, his modest bearing, together with his great devotion to his cause, won him friends wherever he went. Here in the North the doors of many a home swung open to him.

Yet he was not the standard-bearer of a united race. It is a rare educational leader who does not compromise on some questions, and in his peculiarly trying position, where a single false step might mean the ruining of his work—even the burning of his school—Dr. Washington did not speak out on the things which the intellectual men of the race deemed of far greater moment than bricks and mortar, industrial education, or business leagues—the matter of their social and political liberties. He was silent by choice in the face of many a crying wrong and bitter injustice, and more and more colored men

came to resent it. They would not have objected had he, like other heads of schools, kept out of politics and assumed no leadership beyond that of the field of industrial training. But when they saw him, under Taft and Roosevelt, a powerful political factor in the White House, when they saw him in the attitude of a race leader forever dwelling upon the bright side of the picture and having no words of fiery indignation for injustices that cry out to high Heaven for redress, the unhappiness grew until men openly accused him of selling their birthright for a mess of pottage.

However he may have erred, the sum total of the good he did far outweighs the rest. One has only to try to picture the situation as it would have been in the South to-day without him, to realize how much he achieved. True, he preached the gospel the South wished to hear, because it suggested menial labor, but it was a great thing to those who knew the attitude of the South toward any education for the Negro in ante-bellum and post-bellum days to win it for any form of training that involved books. Some one must lay the foundations, and in preaching industry, thrift, the acquisition of property, correctness of life and bearing, and a sticking to the farm, Dr. Washington preached the doctrine most needed by the bulk of the colored people; for it is upon that foundation of orderliness and good citizenship that the superstructure must be built without which the Negro cannot come into his own. Other leaders there are to speak for higher ideals and higher aims toward which the evolution must be certain if our American democracy is to be a true democracy, and more and more such leaders will arise. But in this hour of a great loss to both races it is to be hoped that Dr. Washington's death will recall to the nation's attention, as did his life, that there are great talents to be found among the Negroes, as there are certain to be great Negro contributions to our literature, our science, our drama, our music, our arts, if only we can bring ourselves to strike from the limbs of Lincoln's freedmen the shackles of ignorance, oppression, prejudice, and injustice with which the race that vaunts itself superior still fetters them.—New York *Evening Post.*

PEANUTS OR GUBERS?

Miss Martha A. Read, Pleasant Hill, Tenn.

THE school was studying the spelling lesson. The new primary teacher from the North sat at her desk recalling a remark made by an old friend of the family just before she came South to take up work in this Negro school. "It is impossible for the Negro mind to think logically," he said when he heard of the teacher's appointment. Some incidents in her three weeks' experience had already proved that occasionally conclusions were reached after certain processes of reasoning, though in most cases these processes were new to her.

The sound of cracking shells awoke her from her revery. She looked in the direction of the noise and soon felt sure of the offender. The

blackest, most mischievous little urchin was breaking a strict rule of the school. Henry Ward Beecher Jackson was eating peanuts. The teacher watched narrowly for a few moments and saw the small black fist go up to the mouth several times and then the fat jaw working slowly. The dark eyes, in an effort to throw off suspicion, stared hard at the page of the spelling book, which lay upside down on the desk before him.

The teacher caught his eye at last and beckoned him to her desk. He arose reluctantly and sauntered forward.

"Beecher, what have you in your mouth?"

He looked up in surprise, "In my mouth," he repeated. "Wy, wy nothin', I reckon, 'cept teeth 'n tongue." He added the last as if glad to find a good answer to the disturbing question.

"Are you not eating something?" she persisted.

"No 'm," he drawled.

"Open your mouth and let me see if there isn't something in it."

The boy shifted from one foot to the other and swallowed hard. "But th'ain't nothin' in it, 'deed th'ain't."

"Open your mouth, Beecher," she commanded, pleasantly.

Again he swallowed, but in spite of the efforts to efface the evidences they were there.

The teacher thought a few seconds and started in again. The child's frank gaze made her wonder if her eyes after all deceived her.

"Where are the rest of the peanuts?" she asked.

"Peanuts?" he exclaimed, "do yer mean gubers?" Then a look of hurt surprise covered the dusky face. "I ain't got no gubers."

"Gubers," she queried, "I asked if you have peanuts. What do you mean?"

"But we calls 'em gubers."

"Beecher, you should never say 'we calls 'em,'" the teacher corrected. "What should you say?"

The boy looked puzzled, "But we don't call 'em peanuts."

"You don't understand. It is the mistake in your language. You should say, 'We call them gubers.'"

The boy's countenance lit up with understanding, "O, yes, I see, you calls 'em gubers now. Yas'm, dat's it." The teacher with strong inclination to laugh concluded to change her tactics.

"Take everything out of your pockets, Beecher," she commanded.

"I ain't got everything in my pockets," he said as he pushed both hands far into the depths as if to keep the few treasures from jumping out.

"Empty your pockets!" was ordered sharply. He twisted around without moving his feet and looked out of the window. Slowly his eyes came back to the teacher and seeing that her face was not so stern as her words, he parried again.

"The' ain't nothin' in 'em, nothin' but holes. Th's so many holes th' ain't no room fer nothin' else nohow."

How much longer could the teacher keep a straight face?

"Beecher, turn your pockets inside out."

The boy looked dejected, his shoulders drooped and he hung his head, but he cheered up a little and smiled when the first pocket appeared,

ragged, as he had said, and with nothing in it.

"See, that's what they looks like," he commented. "I lost my Jack and Jill puzzle out o' dat 'n yistiday."

By this time the eyes of the school were on the offending boy and he began to be a bit nervous. The little hip pocket came out quickly and proved to be no better than the first.

"He's got gubers," volunteered his seat-mate. "His desk is full of shucks. He's ben eatin' 'em all the time."

The culprit squirmed and shoved his right hand deeper into the remaining pocket.

"Out with it!" persisted the teacher.

With an impatient whine the boy pulled as if the pocket were too small for the hand. Suddenly it flew out, however, scattering peanuts in all directions. A look of surprised relief over-spread the little face and double row of white teeth appeared as he exclaimed, "Th' *is* some gubers, sure enough!"

"Yes," said the teacher in an effort to keep severe. "Pick them up and put them on the desk."

"Yas 'm," he said, "But teacher, they's gubers, they are, not peanuts. You said peanuts."

CAMPAIGN FOR A BEECHER MEMORIAL FUND FOR TALLADEGA COLLEGE

THE campaign came about in this way: an address on the work of Talladega College in a mid-week meeting in the church made famous by Henry Ward Beecher created such an interest that it resulted in a resolution expressing a desire that the contributions made should be accepted in memory of Henry Ward Beecher.

The secretary who is looking after the interest of the financial contributions suggested to the trustees of Talladega College the proposition to undertake to increase the amount received to a fund sufficient to endow a department or chair of this institution. In order to do this a well arranged Sunday evening meeting was held in Plymouth Church on October 17th, when all available space in the historic old church was occupied, Dr. Hillis presiding. The speakers were Dr. Lucien C. Warner, George W. Crawford, Esq., a graduate and trustee of Talladega College, and Dr. Cadman and Rev. C. A. Miller. Special music by the Fisk University Jubilee Singers added greatly to the interest. It was significant that the original Jubilee Singers started from Plymouth Church on their triumphant progress through the country after the Civil War. It was proposed to make a campaign of ten days from the 9th of November to secure fifty thousand dollars and the workers for this amount met each evening to report progress, Dr. Nehemiah Boynton presiding at most of these gatherings. He was assisted in addresses by Dr. Mauer, Dr. Moxom, Dr. Cadman, Dr. Dawson, Rev. John H. Holmes, Dr. Raymond, Miss Mary White Ovington, Rev. Lyman Beecher Stowe and Col. Wm. C. Beecher. There was no lack of enthusiasm among the workers, but the financial progress was

slow, and the campaign closed at the expiration of the ten days with $14,500 contributed plus $3,500 in conditional pledges.

The committee who made this financial experiment was continued with a view to securing additional contributions, the appeal to be made not only in Brooklyn, but to admirers of Beecher and friends of Talladega College throughout the country. The Committee has great hope that there will be a generous response to this appeal, and requests that checks should be made to Willard E. Edmister, but all remittances should be sent to Secretary H. L. Simmons, 287 Fourth Avenue, New York City.

A MODEL NOTICE

In the Church Calendar of Harvard Church, Brookline, Mass., we find its notice for the Missionary collection. We credit it to the graceful and faithful pen of Dr. Horace Bumstead whose long and honored record of educational work in the South and knowledge of its need gives particular emphasis to the appeal. We commend it to pastors as a good form for their calendars when "The A. M. A. Day" shall come around.

THE lamented death of Booker T. Washington is sure to arouse a fresh interest in the great institution at Tuskegee which he founded and built up by the force of his unique and wonderful personality. It ought also to elicit a fresh interest in the whole broad field of educational endeavor for our Southern Negroes. In particular it should stimulate all friends of the AMERICAN MISSIONARY ASSOCIATION (to which we make our contribution to-day) to restudy its peculiar claims for the support of our churches.

This Association was in the Southern field before the Civil War, working among white people then, as also to some extent to-day. It is the mother of Hampton Institute, Berea College, and Atlanta University—all now independent of its aid—and it is the grandmother (through Hampton) of Tuskegee Institute, which has always been independent. Fisk University, Talladega College, and other chartered schools, together with worthy Congregational churches, are still receiving its support.

It was a pioneer in industrial education, not only at Hampton, but in all its schools. It brought "first aid" to the freed slaves before their public schools could be established. For a decade following emancipation, a swarm of "Yankee schoolmarms" and young men from our best colleges not only taught the three R's, but did a Christian social settlement work of inestimable value. These have now gone home—to the North and to heaven.

Who take their places? The answer reveals the noteworthy foresight and wisdom of the Association. From the very beginning it planned—and even forced—the development of its secondary and higher educational work. And from its normal schools and colleges have come forth an army of colored teachers, greatly exceeding the number of the Yankee schoolmarms, to continue their work in the elementary and industrial schools, both public and private, which are the hope of the masses of the people.

The Association has wrought in the spirit of brotherhood and of large

faith in the Negro, and has been amply justified by results. We should not forget its work for the Indians, Highlanders, Alaskans, and Porto Ricans. Read Secretary A. F. Beard's "Crusade of Brotherhood" (Pilgrim Press), and learn more about it all. *And give liberally to-day.*

THE NEGRO RURAL CHURCHES

Secretary H. Paul Douglass.

LAST March the Negro rural churches aided by this Association were asked to make a simple survey of themselves and their more fundamental community conditions. The points covered are suggested by the following questions: How many Negroes live within five miles of the church? What proportion own their land? What is land worth per acre and what are the chief money crops? By what agencies is the farm being improved? How many public schools are there within five miles of the church and what is their equipment, their wages and their means of improvement? How many other churches are within five miles of the church and what are they like as to buildings, character of service, educational and moral standards and financial support?

The information secured by this method concerns a total rural population of about 43,000 Negroes. They represent a fair average of the race and, as rural people, are its most representative class, five-sixths of the race still living under essentially rural conditions. The following paragraphs summarize the reports as to schools and churches.

Of schools there are plenty such as they are; to be exact, two hundred and twelve in all, or one for each two hundred or so of the forty-three thousand people under survey. In a few cases, the churches reporting are located in country towns, but in the main their returns show the distribution of the strictly rural school. The legal basis of the school district is the same for the colored as for the white people, the general idea being to bring the country school within not too great walking distance of every child. Within a five mile radius of sixty-five rural churches there are generally from two to seven such schools. Three-fourths of the cases fall between these figures. Three schools within this area, is the report of most frequent recurrence. There are but sixteen cases where there is but one school within the five mile radius. Five of these are in Louisiana and nearly all the remainder in regions of sparse Negro population where there are too few people to meet the legal requirements for a school. In brief, the South, as a section, is not short on numbers of schools, but on quality.

The average district school occupies a twenty-by-thirty-foot, unpainted building, set upon stumps or possibly brick piers, with homemade benches for seats, a painted board or two for a blackboard and not a scrap of other school furniture.

Generally the school is under the patronage and virtual control of the neighboring Negro church and frequently occupies the church building or a special building provided by and belonging to the church. Hundreds and hundreds of Southern school districts provide no special school building. In a majority of cases salaries run from twelve dollars to twenty-four dollars per month and almost invariably amounts to just about half what is paid white teachers in the same community. The term is from three to five or sometimes six months. More than half the answers indicate some improvement in local school conditions, generally due to teachers' institutes and improved supervision, but in far too many communities the observer is unable to see that there is any improvement at all.

Of course the chief interest of the replies relates to the religious life and organization. As of schools, so of churches: The South has them in plenty and in more than plenty—such as they are. In the sixty-five communities reported on, the number of churches ranges from two to thirteen for populations never exceeding two thousand. Often there are six or seven, and most often three or four to a community. The extremes are thirteen churches for seven hundred and fifty people in Georgia and thirteen for one thousand in South Carolina. There are six cases only in which there is but one other church than ours, the populations served by the two numbering 150, 250, 300, 350 and 400, respectively; besides which there is one case in Louisiana where the French speaking Negroes chiefly belong to the white Roman Catholic church, and the only strictly colored church is Congregational. These facts, let it be remembered, occur from one end of the South to the other and in regions representing all varieties of agricultural conditions. They are those representative of the section as a whole. No considerable region exists whose communities are without an ample supply of churches such as they are. Usually, too, one does not go out toward the edges of the five mile radius to find the other churches. Generally a competitor is found within a few yards of our church. These country people are forced to do what town people unfortunately expect to do, namely, to pass one church door in order to get to another.

Of Congregational rural churches the largest membership in 1914 was one hundred and ninety-nine; this followed by a handful of churches with from one hundred to one hundred and twenty members. Our average, however, is not over fifty, and in the organized out-stations surrounding the larger fields, there are many churches of twenty or less. In only one case can a pastor report proudly that ours is the largest church in the community.

One gets the impression that the buildings of our Congregational churches are at least not above the general average.

In education the pastors of the other denominations do not often exceed the grammar school standard. Here and there a college man is reported, but not even Congregationalists can get a college man into the

open country. In morality their brethren rarely think they are bad. Generally they are said to maintain fair standards and often they find warm and fraternal commendation.

The rule as to frequency of service is generally once a month, and almost universally a pastor ministers to several churches and resides with none of them. "Pastor" is not the word to be used in their connection and this is probably the worst thing to be said about them. They are preachers coming from a distance to give one sermon a month and take the collection; then they go away. Good or bad in personal character they are not community men. They exploit rather than shepherd the people.

As to salaries there is necessarily great variation and information is obscure; the general impression being that they are just a little less than ours.

Our sixty-five rural churches reported upon (excluding two or three yoked with city churches) combine into twenty-nine rural circuits. Four of these raised for all church purposes during the last fiscal year less than $100. One of them had only a student pastor and two have had pastors who taught school and were felt to be getting a part of their living that way. The fourth case was that of an unsuccessful and unpopular man. Fifteen, or just about half of the circuits raised from $120 to $180; five raised from $210 to $260 and two from $300 to $350; while one reports $475. This is the financial measure of the rural fields in self-support. Taking all our churches, city and country, there is an apparent average of $280 per field raised locally for all church purposes. This average includes any building or betterment operation occurring during the year.

The composite picture of the above paragraphs will be sharpened by the consideration of a particular field.

The Lewisville, Snowhill and Malee Circuit lies in Richmond County, North Carolina. Snowhill and Lewisville are about twelve miles apart and Malee about six miles from each, though not on the main road. Lewisville has thirty-five members, Snowhill seventy, and Malee thirty-two. Within five miles of Lewisville are two district schools and three other churches. Its own district school, standing a few hundred yards from the church, is dominated by the rival Baptist church under the eaves of which it is. The other rival is a Baptist church about five miles away. A Negro population of eight hundred is estimated within the five mile radius.

Snowhill lies in the midst of unusually good land in the bend of the river, and but one-sixteenth of the people own their homes, whereas one-fourth own them on the poorer land around Lewisville and Malee. There are five other schools and churches in the five mile radius and a heavier population estimated at twelve hundred. Two of the rural churches are rather on the circumference of the area, but a Methodist church almost touches eaves with ours and competes for the control of the school which is just beside them. The Baptist church is two miles away. The three competing churches have memberships of forty,

sixty-five, and seventy, ours being the strongest. The outlying churches which have no other immediate rivals have memberships of two hundred and fifty and three hundred respectively. This is some measure of the cost of sectarianism. Snowhill has services on two Sundays per month.

Malee with a population of six hundred within five miles, has two schools and two other churches within the same area. Within a year rents a little house and twelve acres of land on which he made excellent crops during the present year. The three churches paid last year $350 for all church purposes, and one regrets to report that Lewisville, which saw how well its pastor was living out of his farm, paid proportionately less than the rest. The American Missionary Association's appropriation was $275.

Besides the study of individual fields, of which this is a sample, an



SNOW HILL CONGREGATIONAL CHURCH, NORTH CAROLINA

or so a branch railroad has extended to Ellerbe, a point two miles distant. Some of the Malee people have moved over to the new village and the ambition now is to move the church location to a point near Ellerbe and be the first Negro church in that town. One can easily prophesy that we will not stay the only church there long.

The pastor of this circuit, Rev. J. A. Henry, lives at Lewisville and investigation was made with Principal Inborden's help, of the district surrounding Brick School for a radius of twenty miles. Eight or ten district schools and country churches were visited and data immediately secured, while Mr. Inborden had a pretty accurate personal knowledge of the remainder.

Within this area there appeared to be twenty district schools with an average school population of one

hundred; which would indicate a colored population of nearly six thousand for the area. If this estimate is correct there is a school to each three hundred population, which means that this part of North Carolina is furnishing fifty per cent. fewer schools than is the average in the sixty-five communities which surveyed themselves. There are twenty-three churches which would give one church to each two hundred and sixty people. Of these nineteen churches are Baptist and three Methodist.

One raises the question whether the absence of competition does not explain the fact that each church has one hundred more people to work upon than is the average in the South. On the other hand, the fact that there are nineteen Baptist churches indicates the present tendency of the Negro population to split up into social fragments.

The church buildings erected by these rural communities average surprisingly high as to their size, character and up-keep. There were several churches accommodating five hundred or six hundred people. They had galleries, neat pews, carpeted isles, elaborate pulpit furniture, good organs, and considerable other equipment. In these churches, memberships averaged from three to eight hundred. One circuit of four churches totals 1,450 members, and another of five churches, four thousand. Several very large areas within this region are owned entirely by Negroes, but the majority are tenants, though rather progressive and prosperous ones. I could not avoid the conclusion that Mr. Inborden takes satisfaction and pride in the Negro churches, as well as in the agricultural wealth and prosperity of the people. He, at least, has no essential contempt for the rural Bap-



RURAL DISTRICT SCHOOL NEAR BRICKS, NORTH CAROLINA

tist church of the region, though there are plenty of things which need improvement.

The particular weakness, as everywhere, is that practically all the ministers are non-resident, except two or three in the towns. They live from twenty to fifty miles away and can come only once a month to preach and take the collection. On the other Sundays the congregations visit around at some church that has service. There are only a few definitely bad men in this group of pastors, but the majority are illiterate and few have average preparation.

From the foregoing concrete studies the following conclusions seem to follow:

Under average conditions of density, the Negro rural population tends to break up into social groups of from twenty-five to fifty families. This is a community unit.

The majority of families cultivate about twenty acres of land. Each little community expects to have its country store and cotton gin at hand, and there is very little communication with any other community. Far more than any other American farmer, the rural Negro is shut up to the country.

Under no ordinary system of culture will twenty acres maintain a family upon the American standard of living. The cost of adequate social institutions is prohibitive. Better institutions must be paid for largely from outside. It is a sheer missionary proposition.

There are plenty of schools, and local initiative can usually supplement salaries and length of term as well as improve school buildings. In simple and obvious ways great improvement is possible.

The South nowhere presents anything like the traditional home missionary problem, namely, that of extensive unchurched regions. Such regions, though diminishing, still exist in other parts of the country and yield such impressive facts as presented from surveys of the fifteen Northwestern states, to the Federal Council in 1912: e. g., a state with sixty to seventy-five thousand of its people living more than five miles from any church; fourteen counties in another state with but three permanent places of worship in all; a county of whose sixty-five school districts only three have regular religious services. A rough estimate on the basis of school district surveys for several of these states arrives at the conclusion that from two to four thousand additional churches are actually needed in the Northwest. The Negro South needs fewer churches.

The Negro country churches tend to divide communities. They usually break up the natural unit of twenty-five to fifty families into two or three competing groups. On the other hand, they are practically the only organizations into which people get together at all. They have great power over their adherents but render proportionately little service. They have no capacity for denominational comity. All comity must come from our side.

Where services are held not oftener than once a month by a non-resident pastor in no way identified with the community; where the re-

ligion is crude and illiterate in expression, lacking all social content, and especially where it is identified with low moral standards, a community is not religiously occupied in any sense which needs theoretically to be regarded.

Getting into such a community is another matter. Usually the golden opportunity for us, as viewed by our average pastor, is a split in the other church. God save Congregationalism from expanding chiefly through such an occasion of stumbling.

Systematic and discriminating search will reveal other opportunities where the aspiration and intelligence of the better rural people do not find expression in the existing churches. A broad and constructive effort of Congregationalism to touch the rural problem of the Negro at such points should be hailed with an enthusiasm not less genuine because discriminating. There is no call for us in the open country, except the call of quality, which means the need of a church which is both a religious and a community-building institution.

Furnishing such a church is not an easy matter. Our rural ministers have not been so much above the average as we have perhaps supposed. We shall need a better trained type of minister, invariably resident on his field, and more amply supported than in the past. He must have set before him, and be held more rigidly by brotherly supervision to, the simple program of rural church life, which should include economic, sanitary, educational and recreational progress as permanent aspects of religion.

In the first stages of such community building we shall bring not peace but a sword. There is awful risk that we may never get any farther. Unity will have to be reached through conquest of the community. Absolutely essential then will be such leadership, such training, such financial backing as shall, in the shortest time possible, put our churches in a place of recognized leadership and community control. There are rural communities which Congregationalism largely dominates, greatly to their advantage. We are of very little value so long as we give a community only a weak church struggling with competitors.

When one counts the cost of expansion of this type and quality, he is led to doubt whether any such modest numerical program of advance as is conceivably possible, will satisfy the aspirations of our more sanguine brethren. As to the merits of the case there can be no question. Our rural work is, and has been, a great contribution to the South and the Kingdom of God. In its present aspects, however, it is essentially a qualitative work, involving profound and complicated questions not capable, in many cases, of a yes or no answer. The foregoing study seems, however, at least to indicate that one who risks judgment on the matter should first acquire detailed familiarity with the facts.

WHEREIN WAS HE GREAT?

From a discourse by a Member of his race, the Rev. William A. Harrod

"WHEREIN was he great? He was great in his simplicity. The secret of his peaceful life in the South is due to this. He was a man of most unassuming character. He was great in the simplicity of deportment. Many mistook the men he took along with him for himself. He was great in the simplicity of vision. He took the humdrum things of life and transformed them. He was great in the simplicity of expression and always used child-like language. And for his great simplicity Harvard bestowed upon him the degree of M.A. and Dartmouth the degree of LL.D. He was great in the magnetic persuasion of men to his points of view of things. Dr. Washington persuaded the great magnates of our country to see things in his light and thus they gave millions of dollars to the fulfillment of his vision. He was great in the spirit of optimism. Somebody has said that the optimist is a man who takes the lemons that are handed him and turns them into lemonade. This is what Dr. Washington did. To be a member of the Negro race was no handicap to him. He believed in God; he believed in his race; he believed in the white man, North and South, as a factor to aid in the achievements of his race. These are some of the optimistic songs he sang to his race: 'Don't worry about the ballot; get learning, get education and property. Don't worry about Jim-Crowism; see that you have the right kind of character. Don't be calling yourself a down-trodden race; God has created you for a purpose.'

"He taught that man can rise irrespective of race, color, or previous condition of servitude. The gospel he preached to his race was: 'You are drummers' samples of your race. Don't expect the white men to build up great institutions and to put your sons and daughters in them. They have sons and daughters of their own. Make business for yourself. Don't parade the prejudices against you, for it only makes prejudice grow. Be loyal to your God, to your country, to your race. The right must triumph."

ADVERSE LEGISLATION

NOW and then, from motives which are difficult for intelligent people to understand, efforts are made in the Southern states through their legislatures to limit the instruction of the colored people by forbidding white teachers. Other legislation adverse to missionary schools crops up here and there. The authors of such bills in the legislature do not really represent the intelligence and real spirit of the South, nor are those who stand for them in the majority, but they are active at times and vociferous. A bill of this kind was brought this year into the legislature of Alabama which would have practically destroyed Talladega College as it is now carried on. It will be interesting for our readers to know that this was killed by Southern people themselves even before the college had made any protest. It is a gratifying indication of the positive interest in our work and the thorough appreciation of the people of Alabama of its necessity, character and usefulness.

THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer

We give below a comparative statement of the receipts for November and for the two months of the fiscal year to November 30.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914.....	$ 8,776.44	$ 359.72	$ 2,144.89	$ 8.00	$ 133.76	$11,422.81	$1,632.50	$ 13,055.31	$ 3,632 29	$ 16,687.60
1915.....	9,781.91	439.55	2,037.01	8.00	74.43	12,340.90	5,728.04	18,068.94	5,339.91	23,408.85
Increase.	1,005.47	79.83				918.09	4,095.54	5,013.63	1,707.62	6,721.25
Decrease.			107.88		59.33					

RECEIPTS TWO MONTHS—TO NOVEMBER 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914-15....	$ 15,426.11	$221.18	$ 3,071 81	$13.00	$ 71.28	$18,803.38	$ 765.99	$19,569.37	$ 7,898.41	$ 27,467.78
1915-16....	14,041.96	553.42	3,183.36	11.00	65.90	17,855 64	1,694.75	19,550.39	8,615.19	28,165.58
Increase.		332.24	111.55				928.76		716.78	697.80
Decrease.	1,384.15			2.00	5.38	947.74		18.98		

Designated by Contributors for Special Objects outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914-15....	$ 912.70	$219 30	$ 204.93		$ 160.21	$1,527.14	$ 1,857.10	$ 3,384.24		$ 3,384.24
1915-16....	469.30	316.92	474.50	130.00	33.50	1,424 22	4,800.49	6,224.71		6,224.71
Increase.		67.62	269.57	130 00			2,943.39	2,840.47		
Decrease.	443.40				126.71	102.92				2,840.47

SUMMARY OF RECEIPTS TWO MONTHS—TO NOVEMBER 30

RECEIPTS	1914-15	1915-16	Increase	Decrease
Available for regular appropriations.....	$ 27,467.78	$ 28,165.58	$ 697.80	
Designated by contributors for special objects.....	3,384.24	6,224.71	2,840.47	
TOTAL RECEIPTS TWO MONTHS.....	30,852.02	34 390.29	3,538.27	

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of dollars to 'The American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Charles E. Burton, D.D., General Secretary; Herman F. Swartz, D.D., Associate Secretary; Reuben L. Breed, D.D., Assistant Secretary; Chas. H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

May every church close the year without a deficit! If there is one, the time to clear it off is now. By the way, why not include the deficit in the apportionment for benevolences and provide for each in the same way and at the same time? There are "honest debts" and debts of devotion, which are equally binding.

♣ ♣ ♣

The Laymen's Missionary Movement Conventions, now being held in seventy-five cities, are proving themselves uniformly beneficial, in some cases remarkably so, in deepening the interest of men in our missionary work, both home and foreign. It is important that the churches should take advantage of this interest while it is fresh.

♣ ♣ ♣

The books of the Home Missionary Society will be kept open up to and including January 10, for the purpose of credits in the Year-Book reports for 1915. This means that remittances actually in the hands of national or state treasurers, on or before January 10, will be shown in the Year-Book as contributions for 1915.

♣ ♣ ♣

The midwinter meeting of the Directors, Executive Committee, State Superintendents and Secretaries, and other workers will be held in Chicago, January 16 to 19, 1916. The general plan of last year will be followed, the officers and trustees of the Church Building Society joining with the Home Missionary Society. Devotional and inspirational meetings will be held on January 16, presided over by the officers of the two Societies. The Superintendents' Conference will be held on Monday, continuing until Tuesday noon. On Tuesday afternoon the meeting of the Directors will convene, the Superintendents' Conference meeting simultaneously. The same order will hold on Wednesday morning. The adjourned meeting of the Society will occur on Wednesday afternoon, after which the new Board of Directors will be called together for the purpose of organization, at which time the new Executive Committee will be elected.

♣ ♣ ♣

Members of the Society will remember that the Annual Meeting at New Haven adjourned to meet in Chicago on January 19, for the purpose of amending the Constitution and electing a new Board of Directors, to conform with the action of the National Council in adopting the report

of the Commission on Missions relative to the readjustment. A quorum will be assured by the conjunction of this meeting with the midwinter meeting of the Directors, Executive Committee, and field force. Moreover, the action will be somewhat formal, in that it will be doing just what the Society decided to do at the meeting of the Council. Nevertheless, it is highly desirable that as many members of the Society as possible be present at this adjourned meeting. The time will be 2 p. m., January 19, 1916, in Chicago, the place of meeting to be the Fort Dearborn Hotel.

WINNING THE LAST FRONTIER

By Rev. E. L. Heermance, International Falls, Minn.

YOUR first impression of northern Minnesota as you look out of the window of the sleeper in the morning, is of a big wood lot, a hunter's paradise. You see mile after mile of forest, with apparently untouched resources in saw-logs, pulp wood, poles, and ties. There are great muskeg swamps, with only a scanty growth of dwarf spruce and tamarack. Here and there is some stump land, half grown up to brush, a small clearing and log cabin, a cedar yard, and thousands of posts and poles piled ready for shipment—a raw frontier village.

Church work on such a frontier has been difficult and expensive. There were no roads except for winter use. If you could not wait for sledding, you must go on foot with a pack sack. The pack sack was the badge of the farmer. There was very little money. The soil, when cleared and drained, was wonderfully fertile, but there was no market for what was raised. Most of the cash received for work in the woods was absorbed by the saloons and their allies. Many homesteaders gave up the struggle. But to the heroic men and women who stuck to the land Minnesota's great school fund brought good schools. And the missionaries followed as they could, ministering to the camps and settlements. I asked one of my Endeavor girls who had moved from a homestead, whether they ever had preaching in their neighborhood. "Yes," she said, "two ministers came there once." "How long did you live there?" "Seven years." Last summer there were enough settlers in Koochiching County, and of sufficient quality, to overcome a lead of four hundred wet votes in International Falls and Ranier, and put the county dry.

The building of roads and ditches marks the beginning of a new era in northern Minnesota. State roads, which serve as arteries for the country, and connect it with the throbbing life of the outside world, are nearing completion. The muskeg is being drained. An engineer's map is crisscrossed with ditches. The ditching machines and great caterpillar engines pile the dirt on one side of the trench and smooth the surface, so that every ditch means a road and a good one. Over eight hundred miles of state and ditch roads are under construction at the present time in Koochiching County alone, and northern Beltrami County makes almost as large a showing. Where you could not have traveled a year ago without getting your pockets wet, you can now get through in an automobile. The future missionary in northern Minnesota must be equipped with a Ford, if he is to cover any large extent of territory.

Roads and drainage mean settlers.

Almost anything can be raised here, but we are planning especially for seed potatoes, cabbages, celery, dairy products, and hogs. In a few years every railway village will have its creamery and potato warehouse. Already the stream of immigration has begun. The station agent at one town on the western end of the territory, where the great Baudette fire helped to clear the land, told me that in two years he had received 205 cars of immigrant goods. They are coming from southern Minnesota, Iowa, and even as far afield as Kansas, Kentucky, Ohio, and New England. Scandinavia is furnishing its quota. Much of northern St. Louis County is rugged, and fit only for receation grounds and timber reserves, but practically every acre of Koochiching and northern Beltrami is good farm land. Allowing for the first decade only one family to every quarter section, we can accommodate a farming population of 100,000. Men have spoken of northern Minnesota as the last good frontier in the United States, outside of Alaska. Not only is land cheap and the soil of the best, with free fuel and building material, but a farmer without capital can stake himself by winter work near home at good wages.



BETHLEHEM CHURCH
INTERNATIONAL FALLS

The Rainy River Association of churches has had a remarkable growth. Four years ago there was only one Congregational minister in the valley, the veteran T. W. Howard, who had been preaching up and down the river for ten years. Now one Swedish and five English missionaries are at work. There are eight organized churches, and regular preaching services are carried on at twenty-five different points.



SLOVAK CHURCH
S. ELMDALE

Between International Falls and Virginia, on the Canadian Northern,



RAPID RIVER SCHOOLHOUSE

Rev. R. W. Downing has been preaching in most of the villages, and reaching out from the railroad to the east and west. There is work for two men on this vast field.

At International Falls, a paper-mill city of 3,500 people, Bethlehem church continues the traditions of the former Congregational church here, the first church to be organized

in the place, with its free reading room as a gathering place for homeless men. A $15,000 building was constructed by the Missionary Society two years ago. When the tower is completed, it will be one of the finest examples of colonial architecture outside New England. The building is equipped for institutional work, and during the cold weather the reading and social rooms are open every evening and on Sunday afternoon. The gymnasium furnishes a play room for the children.



A BAY CITY LAND DREDGE DIGGING FROZEN CLAY

A park of three-quarters of an acre, in front of the building, has been equipped as a skating rink in winter and a playground and garden in summer. The motto is, "For all the people all the week." Bethlehem church is planned as a power house for starting or inspiring all good causes in city and county.

Rev. Carl Bergquist looks after the Swedish congregations on the lower Big Fork. Happyland is starting a church building. Further west is Mr. Howard's parish on the Rainy River. The $3,500 community church, backed by the fine consolidated school building, ministers to this growing rural community on all sides of its life. Frontier and border have organized, and expect to put up a joint building as soon as they can agree on a site.

At Baudette, the western gateway of northern Minnesota, is another good church building and a parsonage. A guild hall is being planned for the Queen Esther Girls and for social work. The pastor, Rev. F. D. White, is active in the Commercial Club and in all the developments of the region. The Baudette church is the clearing house for this section, members putting in their letters and then moving out to become the nucleus for other churches later on.

West of Baudette is Rev. Walter B. Beach, serving the four railroad villages of Pitt, Graceton, Cedar Spur, and Williams, and reaching north and south as far as his time

will permit. Cedar Spur has built a neat church, and Williams has agreed to buy the old schoolhouse. A log church is under construction at Carp, twenty miles south of Baudette. Two or three additional missionaries are needed at once for this region, and for the country north and south of Red Lake.

To the descendents of the Pilgrims has come the honor of churching the last frontier. Outside of International Falls and the territory by the Minnesota and International Railroad, the Congregationalists are doing practically all the church work in this region, with the exception of a Norwegian Lutheran pastor in Baudette. This is likely to be true for several years to come. The backwardness of other denominational missions is due to a number of causes, among them the Baudette fire, the slow development of the region, its inaccessibility, and the expensiveness of missionary work. We have a chance, which I think is unique in our history for the last half century, to cover a large territory with community churches, all belonging to one organization, and thus on the one hand avoiding denominational overlapping and competition, and on the other developing close fellowship and united influence. We Congregationalists apparently have the opportunity to do this in the Rainy River watershed, leaving the other denominations to work out the same experiment in other regions where they have a similar advantage of position. The emergency is upon us. The Minnesota Congregational Conference is straining every resource to meet it. We are now spending $3,500 a year, outside of the investment in buildings, and this amount should at once be doubled. A special grant of $2,500 from the national Society, increasing to $5,000 in five years, and then decreasing for another five years, will enable Minnesota to try this unusual experiment, and should give us in this section, on a conservative estimate, fifty churches in five years, and one hundred at the end of the decade.



AN IRRIGATED DISTRICT IN MINNESOTA

TYPES OF WORK IN SOUTHERN CALIFORNIA

By Superintendent George F. Kenngott

MISSIONARY work in Southern California falls naturally into three divisions: (1) the purely missionary, as among the Mexicans and the much needed evangalization of the Greeks and Croations; (2) the support of the ministers in rural centers and city communities, where the people are unable adequately to maintain their pastors; (3) church extension, as exemplified in the Church of the Messiah, Los Angeles, which although initially a home missionary charge, has become a source of supply for new missionary endeavors.

As to the first type, there is in Los Angeles a successful federated church among the Mexicans. The Congregational Church Extension Society of Los Angeles furnishes for the joint use of the Bethlehem Congregational Church (Mexican), and the Presbyterian Church of the Divine Saviour (Mexican), a well located and commodious house of worship, while the Presbyterians furnish the efficient pastor, Rev. J. Falcon.

The Mexicans are coming to Southern California in ever-increasing numbers. There are in Los Angeles about 30,000 of that nationality. Yet, for lack of funds, our Home Missionary Society has given over almost altogether to other denominations the spiritual care of the Mexicans within our borders. There is a golden opportunity for an aggressive co-operative movement by several of our missionary societies, the American Board, the American Missionary Association, and our Home Missionary Society at Mexicali, separated from Calexico by a narrow irrigation ditch, where there are hundreds of Chinese, Mexicans, and Americans without church or missionary.

The American Missionary Association gives generously for the preaching of the Gospel to the Negroes of the South. The Negroes are already in Southern California in large numbers, about 30,000 in Los Angeles alone, but our Home Missionary Society supports inadequately but one colored church in the city. Either more money must be raised for Home Missions in Southern California or we must have the co-operation and financial aid of the several Congregational missionary organizations operating in America. Otherwise the needed work will not be done, and we shall be held responsible by God and man.

Indeed, the opportunities and responsibilities that lie at our very door connect us with all the world, through the great flood of Mexicans from across the border, the Japanese and Chinese from across the Pacific, the newer immigrants from southeastern Europe, as seen in the 2,000 Greeks and 10,000 Croatians in Los Angeles alone, and from all the lands across the Atlantic. The world is not only at our doors, but within our homes. What will they find here—those of the Jesus' way, or envy, pride, race hatred, selfishness?

The missionary work among the newer immigrants is ineffective because divided Protestantism can not adequately support an efficient missionary. There is no open vision. Each denomination does that which is right in its own sight, and the immigrants perish for lack of the Gospel. Some races have too much missionary work established among them by rival sects, while others have none at all.

As to the second field of missionary endeavor, not only are missionaries supported in numerous rural districts, but several "circuits" have been established wherein one pastor ministers to four or five different

isolated communities, having submitted the ubiquitous "Ford" for the horse and saddle-bags. In this broad field of missionary operations we have no competition with other denominations. Several other "circuit riders" are needed, in fact, to minister to dwellers in canyons and on hill tops, but money is lacking and men fitted for the work are few.

In the cities, community churches have been established, always avoiding duplication and denominational rivalries, to minister to residential sections removed by considerable distance from the downtown churches and from churches of other denominations. Many such churches have large Sunday-schools, but small church membership, because the residents retain their membership elsewhere, while they send their children to the nearest Sunday-school. Indeed, the bane of church life here is the large number of persons who keep their church letters in their trunks.

There are churches which have been established in growing residential sections of Los Angeles and San Diego in particular, which promise not only to become self-supporting but a source of supply for newer missionary endeavors. Such churches, like the Church of the Messiah and the new Hollywood Church, require not only the strongest ministers but the largest investment of money at the beginning for pastors' salaries and costly sites for expensive buildings; but they become an ultimate asset to the denomination. The organization of such churches gives strength and blessing to the American Board and all the other benevolent societies. Without the splendid assistance of the Church Building Society it would have been impossible to have carried forward this work of church extension, for that Society, through its hearty co-operation with the churches in giving financial assistance toward building enterprises, has been a most important factor in establishing new churches.

It must be apparent that $15,000 a year is altogether inadequate to support the work of the Home Missionary Society, as it gives aid to forty out of our 115 churches. The salaries of many, if not most, of the pastors are inadequate to maintain the standard of living required of Congregational ministers. A minimum salary of $1,000 for country pastors and $1,200 for city pastors is small enough. To support the work already established, and to increase salaries to the minimum named, there is need of $20,000 a year, which is less than the annual budget of one of our city churches.

For the sake of the strongest possible co-operation of the various missionary organizations of our Congregational churches; in the interest of the highest efficiency of our own denomination as we seek to do our part in the evangelization of the world; in the interest of a more effective denominational service of Christ and His Church, the Pacific Coast representatives of the several Congregational societies have been asked to sit as corresponding members at the meetings of the Directors of the Conference, and to advise with the Directors in matters concerning the missionary interests of the Conference. The Southern California Congregational Conference therefore represents the Congregational churches of Southern California, in their united and world-wide interest in the work of the American Board, as well as their immediate home missionary responsibilities.

We are here for the development of our spiritual nature. The web of our years is made of dark and sunny threads. The interwoven joy and sorrow, the losses and gains, the triumphs and failures—all go to the building up of a finer, sweeter, more inspiring humanity.—Rev. George Latimer.

LIFE IN THE KICKAPOO VALLEY

By Rose Ernst Longenecker, Viola, Wis.

THE traveler who has only crossed Wisconsin through the central or eastern part, or the resident who has spent his life in the prairie counties, has a surprise awaiting him when he goes for the first time into the southwestern corner of our big state. The mountains may show more imposing scenery, but nothing more lovely can be found than the hills and valleys through which the Kickapoo River takes its devious way. Beautiful for situation are all the little towns of the Kickapoo Valley.

Nature, both in climate and beauty, has been very kind to this country; so kind that most of the people who settled down here in the early days never had any desire to leave. One man over fifty years old told me that he is living now upon the farm his father bought when he first settled in the valley. The house in which he is living stands upon the site of the one in which he was born, and he has never been more than a hundred miles away. It is a very easy matter to settle down in these beautiful valleys and be contented with life as it comes to you. Before the days of the railroad and the automobile, it was not easy to get away, and it still requires an unlimited amount of time and patience to travel on the Kickapoo Limited Railroad. All the highways are ideal lovers' lanes, leading either through a beautiful winding valley, or up a long stony hill to the top of a ridge where there are a few level fields.

Is it to be wondered at that, shut in these narrow valleys, the souls of the people have become hedged about with mountains of prejudice? To be in any way different, means that you are "stuck up," the worst crime in the calendar. I asked a woman who lives only two miles out of town to come to the woman's society connected with our town church when it met at our home. She answered, "Oh, those town people just turn up their noses at us. I don't want to have anything to do with them." No amount of argument could persuade her that the town people were willing to be friendly if they had a chance. We have been trying in every way possible to foster a feeling of unity between the four churches that make up our church family, but that is the spirit with which most of our efforts have been met.

A woman who lives within sight of one of our church buildings said to one of our members, "I will wade snow up to my knees or stand in a pouring rain to come to your funeral if you have it out doors, but if you have it in that church you need not expect me to come." Years ago there was a quarrel and she said she would never go inside the church again, and she never has. Intense in their loves and hates these people take their religion intensely, or they don't have any at all. Some of them have had their emotions worked up so many times that they have lost all case for religion. As regularly as the winter comes most of the churches expect to have a "series of meetings." Enthusiasm is worked to a white heat by first one denomination and then another to see which can get the most "joiners." And the "joiners" seem to feel that their duty is done and their place in Heaven secure when their name is entered in the church book. They may not come to church once a year, but they are ready to fight for their peculiar doctrines. They incline to formal methods of salvation, and are ready to argue with you that you cannot be saved unless you are baptised in a certain way, or keep a

certain day, or have been through their particular process of conversion, while all the while their hearts are full of bitterness and hate. That religion is so simple (and yet so difficult) a thing as loving God and your neighbor seems irreverent to them. The principal of our school told us that he was brought up to believe that the Methodist church and the Republican Party were infallible. Little wonder then that strife in the name of the Lord for their particular denomination has been fierce, and accompanied by bitterness and jealousy. The churches have never learned to think of themselves as partners in the work of making the world better, but rather as rivals, like competing railroads, exerting every effort to get people to go to Heaven over their line. They have not hesitated at coaxing away each other's members, or doing other dishonorable things that would bring them seeming success.

For these reasons, our efforts, since we came here, have been directed, not toward getting church members, but toward fostering a spirit of love and fellowship, toward teaching the sacredness of the church covenant, and the duties of church membership. We have names on our church record of people who have never been near the church since the day they joined. There is even one case of a young woman who joined our church one Sunday and the Methodist church the next. If some one is not treated with all the consideration he thinks he deserves, that is sufficient reason for never coming to church again.

It makes a good sounding report to say a large number of people have joined the church, but when they have no idea of the solemnity of the step they have taken it is a positive injury to the church. The sort of work we have been trying to do cannot be put down on paper, but we can feel that a more Christian spirit is beginning to prevail, even though it is coming very slowly. A great many have told us, in the last year, that they can feel the difference in the attitude of the churches toward each other. A union service with the Methodist church once a month is helping toward a better understanding and a more kindly feeling.

Many of the homes we visit have no books. Some of them did not even have a Bible when we first called. Many of them do not take the weekly paper from the nearest town, while the family that takes a good magazine is very rare. Very few of the older young people have gone beyond the lower grades in school. The janitor of one of our churches, a fine-looking, capable man of thirty-five, has never learned to read or write. He, as well as other members of the family, were kept too busy in their early days wresting a living from their little hillside farm to have time to go to school. Two girls have left school at fourteen to get married in the last two years. One of the little brides, after a few months of married life, found it so monotonous she decided to get up a little excitement. Her husband got drunk and traded off the fine horse that had been one of her chief reasons for marrying him. While he was out milking, she wrote a pathetic little note telling him she had taken poison and wanted to be buried in her wedding dress. She was such a clever actress that she had the doctor and the neighbors working over her half the night before they found out she was only faking.

When you remember that it was in this country Governor Rusk lived when he "seen his duty and he done it," you will not be surprised when you hear even high school pupils say "I ain't got no" and "this here" and "that there," etc. But they have also many of the sturdy qualities that made Jeremiah Rusk famous in spite of his poor English. If

you can get through their shell of suspicion and prejudice, they are a warm-hearted, kindly people, ready to help a neighbor in trouble, even if he does go to the wrong church.

A public library, open to all the people of the country, has been started at Viola, and we are dreaming of a free reading room supported by the council, open every evening in the week, with magazines and papers to attract the young men who now adorn the restaurant steps in crowds. In many of them the desire to read will have to be cultivated, but they will never learn if we don't make a beginning. They are bright, smart young men, but they have no ideals nor ambitions. They can do well everything they want to do. They have a fine band and ball team. Every young man in the country has his own fast horse and top buggy. Only the exceptional few have ever gone as far as high school, and dozens of them have never been to Sunday-school.

This is a dairy country, and the ever recurrent milking time takes so long that it is hard for many farmers to get to church either in the morning or evening. In the evening it is almost nine o'clock before a crowd can be gathered. When they have to get up at four in the morning, the older people do not care to go out in the evening very often. Besides it is decidedly dangerous to drive these roads on a dark night.

What this country needs is a settlement work like that carried on in the city slums. I would like to drop one good Christian family from one of the Western Reserve farms into each of these little valleys. I would like to have them keep their farm right up to date and show these people how still to have time for legitimate pleasure and religion. They ought to have some young people of the ideal kind who would take the lead in the social life, and show them that religion, instead of interfering with all their good times, helps them to have the best kind of a time.

The trouble with most of the religion here is that it has been a thing by itself, having nothing to do with the everyday life or the amusements of the young people, except to spoil them. To get baptized, and join the church, and stay away from the dances, that is all that religion has meant. What wonder that many of them don't care for any of it! To get them to understand that religion is a practical thing which adds to the joy of life is a very slow and difficult matter.

THE BREAK OF DAWN

By Miss Miriam L. Woodberry

IN these days of time-tables, Grand Central depots, and red-capped porters, it is hard to realize that it is a difficult matter to exchange the executiveness and up-to-dateness of railroad systems for a dilapidated buggy and a mule harnessed to it with a rope. But such was my introduction to the settlement of A———. Three days of life in simple shack homes without window panes, table linen, butter, milk, or coffee, ought to have prepared me for the exit, but it did not. When the visit was over, the first discussion centered around the time. Nobody had a clock, and my watch had run down. Everybody agreed that the train left the crossing somewhere about sun-up, and the crossing was too far away to "foot it." If the bridge was only up, it might

be about nineteen miles; but the bridge was down and had been for many months. So we started in the buggy at a quarter past three in the morning. I shall always have a vivid memory of what had previously been a literary phrase—"The break of dawn." We first got into a creek and couldn't get out. There was no light nearer than the stars, as matches, candles, and kerosene lamps are luxuries reserved for a metropolitan population. After we emerged from the creek, we ran into a rail fence and still the buggy did not collapse. We disturbed pigs slumbering by the side of the road, we awakened roosters, and started barnyard music long before the morning symphony was due. Occasionally a tree loomed through the mist, here and there a light twinkled in a humble home, and my hitherto silent driver became reminiscent. I heard the story of the fourteen-year-old girl who had eloped with a lightning-rod man and had returned home with her tragedy. I heard the story of the attempt to have a school —how the people gave of their small means, and how a miraculous teacher appeared from the great world. It had been easy to gain the confidence of those simple, childlike natures, and when the wreck came, the whole situation was summed up in one sentence—"First he got uppish, then biggotty, then ugly in his soul." When he was finally driven out of the place, the quiet, taciturn man at my right had mortgaged his farm for $600, and paid all the disgraceful debts that there might be no shadow on the school.

At last we reached the crossing. There was no depot, not even a platform. The only train in twenty-four hours might have come and gone for all we knew, but congratulating ourselves that the sun had not yet actually risen, we waited for developments. Soon a low, cracked, querulous voice broke the silence with "Why don't you all come up and set?" My eyes had not penetrated the mist deeply enough to see a building, but one was near—a general store where all the merchandise and all the household goods and luxuries were to be had by the barter system. In the doorway sat an old man. He also was waiting for the break of dawn. His oldest son, the pride of his life, for whom he had made every sacrifice, and whose career as a gentleman was to have been the reward of his own years of privation, had just returned from the penitentiary. He could not bear to meet the old friends and neighbors and wanted to slip away before the town awakened. The father, sitting on the doorstep, hoping to prevent a reckless departure, and longing as only a father can to do the right thing at this crisis, shared the story of his life and the career of the son with us. He himself had been denied all advantages; in fact, he told us "I ain't what you all call eddicated. No, I won't say I ain't eddicated. I can read all print, some writin', and sense figures, but I can't calc'late." In spite of this handicap he owned a saw-mill, kept the general store, and had under him six tenant farmers. Curious questions were asked us that morning. "Did I do wrong to try and make a scholard of my boy? When he wanted a horse and buggy, did I do wrong to buy him one? I seemed to sense 'twould make him happy. The trouble with my boy is he can't stand liquor, and Eyetalians make him mad, and when he seen one of them furriners comin' into these parts, he up and lammed him, and he got a knife thrust behind. By and by the Eyetalian was dead, and my boy went to the penitentiary. Now they've let him out for good behavior, and he does not want to stay, and I don't know what to do." The whistle of the approaching engine broke through the mist. "Well," he said, "I'll wave this here handkerchief, and when I do, the train h'it always stops." Daylight

broke, and the train rolled in. I was helped aboard, and was soon journeying back to civilization, leaving my driver and host to return to the little settlement and his mortgaged farm and a school with no shadow and also with no teacher; leaving the aged father to relive the old, old story of the prodigal son.

When the conductor took up my ticket, inquiring in the courteous, conversational way of the South whither I was bound and whence I had come, I asked him if he knew the storekeeper I had just left. He threw back his head and, laughing, said, "Did you see him reckon cotton? Did you see him measure lumber? With the thumb of his right hand and the four fingers of his left, he manages to find the solution of any trade, and then calmly waits for the man with pencil and paper to prove he was right, as he always is, by the law of mathematics." When I asked how it was possible, he said, "Don't ask me. I only know that those who brighten themselves seem to have a keenness that scholars often lack."

♣ ♣ ♣

FACTS—CHEERING AND OTHERWISE

By Rev. E. P. Hughes, Hettinger, N. D.

THE human factor in the problem is what causes the apparent slow rate of growth in the work of the church. By this I do not mean actual, positive opposition by those "without," but the indifference, apathy, inadequate realization of the magnitude of the enterprise, and the pitiful, blighting inconsistencies of those within the pale. It is the old story—as old as human upward effort. I find that an indispensable requisite in keeping sweet and strong in the midst of this indifference and apathy is to remember continually that growth in the realms of the higher altitudes is necessarily slow. It takes God a hundred years to build up an oak, while He finishes a squash in a few weeks.

Our difficulties during the last few months have been such as arise from the deficiencies and shortcomings of the "withins," and not from the violent opposition of the "withouts." It is possible, of course, that ultimately these obstacles and difficulties from within our fold may prove to have been but the damming of a stream by obstructing rocks, causing the water to gather in ever-increasing force, until finally everything is carried away in its rushing course to the open sea. Let us hope it may prove so.

One encouraging side of the work is that the pastor has been able to take action that resulted in the prohibition of pool and billiard playing on Sunday. Your missionary was gratified and encouraged by the manner in which some of the "withouts" rallied to his support. Congregations have been fairly good, the attention keen, and the work of the Sunday-school and ladies' organizations has been carried on with commendable earnestness and persistency. Hettinger has come up to the full apportionment in benevolences, but there is a possibility that Reeder may fall a little short.

I have it in mind to organize a young people's society in Hettinger in the near future. It is one of our insistent and pressing needs. We fell in with the recommendations issued for a "North Dakota Appreciation Week," and conducted a very successful public meeting on the night of November 14. All in all, I think we can report an advance in all lines of work.

STANDING BY

By Rev. H. C. Marlatt, Broadview, Mont.

WE have just completed the first quarter of our second year at Broadview. Since this is the vacation period we have done no wonderful things the past three months. We just stayed on the job, calling here and there, preaching from one to three times on Sunday, as the conditions permitted.

Our average attendance is a little larger than it has been. The pastor has been in the pulpit every Sunday, and the pews have been well filled. The Sunday-school has held up well, although we expect a larger attendance in the future. The pastor and his good wife are about to start on what they call a little vacation. During this time we will have part in the ordination of our school friend, the pastor at Laurel, and will spend the remainder of the week visiting him and his bride. We will then go on to Columbus for the dedication of the new church there, and attend the State Conference.

We have held a few special services, beginning with Children's Day, June 20. There was a special program, sixty-five were present, and a nice offering was received. On July 11, an address on John Huss was given, and this meeting also was well attended. At the evening service on August 8, the men of the church gave a foreign missionary program on Turkey. This program was splendid, but I believe there were more mosquitoes present than there are Mohammedans in Turkey, and they made the evening a lively one. On September 5, we held an all-day meeting. The morning was given to a sort of Sunday-school rally, with special music and a program covering various lessons studied during the quarter. Each class had a part in this service. The primary class repeated golden texts as their part. Everybody brought lunch, and we dined together at the church. After a quiet social hour, the pastor preached a Labor Day sermon. Seventy were present in the morning, and fifty-two in the afternoon.

The average for church attendance does not include the outstations, but simply services at Broadview. The months that have just past are very hard months in which to collect money in this section, but threshing is on now, and money will be easier. However, we were hard hit this year by a very destructive hail storm. A man in one of the outstations recently said to me, "It is as if at the end of the year one fails to get his salary for the entire year." The loss was so general that our town feels it pretty keenly, as so much credit business must be done. I don't mean to give a hard-luck story, but simply to state a few facts.

Taking it all in all, we feel very hopeful for the future. The interest is good, as shown by the attendance, some new families have come into our midst, and I presume we will get our share of them. Some have already evinced an inclination to attend our church, and this will help both in the church and Sunday-school.

The outstation work goes along nicely, but there is little vital interest in active religious work. The attendance at our monthly services is quite good. There is no Sunday-school work in either place, for in neither place have we an aggressive leader who cares to assume the responsibility. These people suffered most from the hail storm, so the pledges made by them to the pastor's salary can not be paid in full this year. But this is a great work and it will eventually bring many into the fold.

MISSIONS IN ACTION

FOR twenty-five or more years twenty-five or more Bohemian families lived on the prairies of South Dakota in northern Hand and Hyde Counties. They were entirely without religious privileges in all that time. They had been brought up as Roman Catholics, but had practically discarded all religion. About four years ago, Rev. W. S. Doty reported the conditions of this region to the state Superintendent, who visited the field, and made a report to the Bohemian Department of The Congregational Home Missionary Society and to the national office. This resulted in the commissioning of Mr. John Kocerha, of Oberlin Seminary, for the summer of 1912. He found these families thrifty, fairly well-to-do, but hostile to any religious approach. Mr. Kocerha spent two summers on this field, and, after his graduation, returned to it with his bride. He has carried on the work through Bible teaching services rather than through sermon preaching. He has talked the Bible in his pastoral calls. He has lived in the homes of the people, and by talking interestedly about farming methods, and often lending a hand with the actual work, he has won some of the young folks and some of the adults to the Christian religion. Mr. and Mrs. Kocerha are both musicians, and have won their way into the hearts of the people through music. Gradually the beer drinking and all-night dances on barn floors are giving way to temperance socials. The organization of a church has been delayed because of the slowness of the adults to respond to religious appeals, but the young people have formed an active Christian Endeavor Society. The Sunday-school and Bible school are attended by some of the older people, and the schoolhouses are well filled at every meeting. The work has extended over into a Norwegian settlement some twenty miles away, and services in English are also held to the north of the Bohemian settlement. Much of the time Mr. and Mrs. Kocerha are on the road. They must travel by carriage or on horseback. If they could have an automobile, it would not only save their strength, which at the best is greatly taxed, but would double the possibilities of their work.

Underchurched Regions

Much has been said about overchurching, but whatever may be true of this in towns and villages, much more could be said about the underchurching on the vast expanses of farm lands on the plains and prairies of South Dakota, all of which are well peopled. The Congregational Home Missionary Society is doing much work—more than all the other denominations combined—in these neglected districts of the state. Rev. E. C. Salter is a missionary who serves such a parish. He lives in a farmhouse near the center of the district he serves. The nearest railroad is twenty miles away. On Sunday morning he drives seventeen miles west for a morning service, holds an afternoon service about ten miles from the morning appointment, and in the evening preaches near his own home. On alternate Sundays he makes another similar circuit to the east, and often holds week-day services in schoolhouses which he can not reach on Sunday. Thus many families, whose children would otherwise grow up without any knowledge of what it means to live in a Christian land, receive religious privileges.

A Fine Community Church

A very interesting missionary field development is progressing in Mobridge, South Dakota, a railway

division town about seven years old. It has two thousand inhabitants. Rev. C. C. Warner is pastor of the community church, the only English-speaking Protestant church in the city. When splitting up into various denominations was threatened, business men of all denominations, and of no denomination, made a proposition to the Home Missionary Society. They agreed to help support a minister if the Society would strongly man the field. The church is now a social center, and a community consciousness is developing that promises enriched service in years to come.

Missions a Reclaiming Force

Bill was a ranch hand in the great table land of northeastern California. He was a big-hearted, raw-boned man, pleasant when not under the influence of liquor, but at such times cross and ugly. He had killed his man in a drunken brawl, and had served time at Folsom. He came back to the community from prison, vowing vengeance against the judge and district attorney who had sent him up.

To-day Bill is Mr. William J——, a deacon in the Congregational church, and also the founder and superintendent of a little Sunday-school four miles distant from the town. He is a kind neighbor, a sober, God-fearing, law-abiding citizen. Why? Because one night, the first month after he left prison, he stepped into the little white church in the mountain town, and there, using as an instrument the unassuming, tactful, and yet fearless minister, God touched Bill's heart. The vision that came to Saul on the Damascus road, transforming him into Paul, the humble servant and fearless preacher of Jesus Christ, came almost as wonderfully to Bill, who from that time has been Mr. J———, a new power for righteousness in all that country and for all these years.

Missions an Integrating Force

The Ebenezer German church is at a crossroads, four miles from the nearest town. John, its pastor, is a German Russian by birth, but was educated at Redfield and Chicago. In his parish, within a radius of five miles, live a hundred families who have come from Germany via Russia. No finer people ever lived. They are thrifty, cleanly, ambitious, passionately religious, but lack education. For the most part, the women can not read at all, and the men poorly. They are progressing, however, and the free schools of this country appeal to their children. To reconcile the parents to the independent attitude of the children; to teach the children that filial love and obedience is their duty to their parents; to lead fathers and mothers, sons and daughters to become intelligent voters (for they live in a state where franchise for women has come), worthy citizens, and loyal Americans; and, above all, to interpret these newcomers to their neighbors and their neighbors to them—this is the great task that keeps the minds and hearts and hands of Pastor John and Mary, his wife, more than full. Right well have they done it. That little church not only holds the religious meetings of any church (and such meetings!), but the pastor also leads the men in forming citizenship clubs, although he does not call the organizations by that name. He teaches the children in a Saturday school, and he and his wife not only keep their home but make it a social center for the young people, as far as it is possible to do so. There are in our land many such centers of influence that mean much to Americans in the making.

Missions a Healing Force

Christian Wolters and Mary, his wife, are unable to speak English, although surrounded by English-

speaking neighbors, and they know little of modern scientific progress. Their only knowledge of medicine consists of simple home remedies that have been handed down from a former generation. Of hygiene and sanitation they have not heard, of modern surgery they have not even dreamed, and they shrink instinctively from the mere suggestion. When little eight-year-old Christine, their only daughter, was taken seriously ill, and their simple remedies proved ineffective, the American physician was doubtingly called in. As the crisis approached, it was apparent that only an operation, and that in a modern hospital, could save the little life. The parents would not consent, however, to have their little one taken away from home and placed in the care of strangers, to be cut with cruel knives, and perhaps to die. The advice and pleading of the physician were not heeded, and it seemed as if nothing could be done for the child, when the doctor remembered the pastor of Zion church, who had performed a like service before. The minister came in response to the hasty appeal, and his influence finally prevailed. Christine was hastily and tenderly carried to a hospital in a neighboring city, and there, after soothing and comforting the parents and communicating with the doctors, the pastor was finally able to tell them that not only would the little girl live, but that she would be well and strong.

A MAN'S JOB

By Rev. J. F. Blackburn, Atlanta, Ga.

IF any reader is in doubt as to the spirit of real heroism in the home mission field, he should visit Albemarle, North Carolina, and tarry a day or two in the little parsonage, studying the work being carried on in a unique manner by Rev. James K. Higginbotham.

Less than twelve months ago, Mr. Higginbotham was settled in a church in Ohio which paid him a salary of $1,200 a year and parsonage, with most congenial social and intellectual opportunities. But he heard the call of this struggling new church in the South which could not possibly pay half the salary he was receiving. The church building was not yet completed, and a parsonage had never been dreamed of. He heeded the Macedonian call from the South, severed his happy relations with the Ohio church, and was soon on the job in his new field. He was not slow to recognize it as a man's job, calling for an entirely different type of ministry to that in his former charge, and he realized it meant a readjustment of his methods of work. This was no easy task, but it has been successfully accomplished, as the results show.

The Albemarle church is made up entirely of factory workers, who earn a low wage and are of very meager educational attainments. Few of them have ever gone as far as the seventh grade, and many are unable to read or write. They are, however, most responsive and eager to learn. Sensing this condition, one of the first things decided on by the Missioner was a Moonlight School, and it is already sending its rays out into the entire community. This has had its effect on the county superintendent of public schools, and recently led him to call together a number of the leading educators in the county, effecting an organization for the elimination of adult illiteracy in the county. Pastor Higginbotham was elected chairman of the organization. This is

regarded as the most significant step that has ever been taken in this direction in the community. The great need of it was shown in the fact that about only one man in every six in the county can read or write his name. In addition to this work, the pastor has been asked to do some special teaching in the public schools of the city.



SUNDAY-SCHOOL, ALBEMARLE, N. C.

The Sunday-school has grown each month. Last quarter the enrollment ran up to 225, and the congregations tax the capacity of the building. Numbers are frequently turned away for lack of room. The Sunday-school is planning an additional room for the primary department, and plans for a parsonage are on foot. Thirty new members have been added to the church on confession. The pastor declares that there is no limit to a man's opportunity to do good in this place. The church is endeavoring to fill a need of long standing in this part of the city, and the men and women, daily companions in labor, understand each other and work in perfect harmony, while the pastor's early environment and training help to give him a sympathetic insight into the needs of his people.

Vacation time the past summer was devoted to raising a debt of $300, visiting, dining, and supping with his parishioners, and getting in closer touch with the entire population, including the mill owners and overseers. The wisdom of this summer campaign is seen in the fact that the $300 is nearly all in hand, and that $100 of it came from one of the mill owners. This in itself was a great achievement, for they have hitherto been indifferent to our work. Now that they begin to know something of our ideals and aims, as embodied in Mr. Higginbotham's program, we hope they will help him to realize the larger equipment that he so much desires and needs for the social, intellectual, and spiritual uplift of this large number of loyal, appreciative toilers.

That they are loyal and appreciative is shown in the fact that ninety per cent. of the congregation have signed the weekly pledge card. This means a training in systematic giv-

ing that will eventually mean self-support and the bringing into the kingdom of God of many of these people who "labor and are heavy laden." The splendid work being done by Mr. Higginbotham could and should be duplicated many times in the Southland. Now that the doors are open to us, we need men of consecration to do the work, and consecrated men and women to furnish the means with which to do it.

WHERE LEADERSHIP IS NEEDED

By R. W. Sturges, Arbon, Idaho

[EDITOR'S NOTE.—Here is just a glimpse of some of our work in a Mormon region in Idaho, as seen by a theological student who gave his summer vacation to the field.]

THE population in the Arbon Valley is about sixty per cent. Mormon, although a gradual increase of Protestant farmers is lowering the proportion. The Mormons mingle with us more or less in daily life, but seldom in our religious services. These people need education more than anything else. While they think they have good schools, in reality they are content with very poor ones. Given an education, I think that most of them would either abandon their faith or thoroughly renovate it. Many of them are very zealous in promoting their religious belief, while others seem to be entirely indifferent to the doctrines they have been taught.

The Protestants are also indifferent. They are interested only when they have a more capable leadership than anything the Valley supplies them with just now. They are busy homesteaders, quite apt to work on Sunday, especially in harvest time. Their lives are not quite so barren as their country. They lack education, and so far their children have not had the advantages of good schools. A really capable school teacher is the type of missionary most needed at the present time. I think the teachers this year are superior to those who have been employed heretofore. At least they are Gentiles, while in former years any teacher was considered capable if only he were a Mormon.

The people are hospitable, and respond fairly well to good leadership. Allowance must be made for inability to co-operate, due to lack of practice in co-operation. In spite of their drawbacks they are intelligent. They have come from wide-awake sections of the country, and are more or less in touch with the outside world.

The work includes two churches, about twelve miles apart, and a Sunday-school half way between. The northern church, which meets in a schoolhouse, is usually spoken of as the Arbon church, and the southern one is known as the Highland church. The latter owns its building and the land on which it is located. The Sunday-school to which I have referred meets in a schoolhouse, called the Valley View. There is a small Sunday-school connected with both the Arbon and Highland churches.

Study is the only method which will permanently arouse the church to its missionary duty and opportunity. The church will never be aroused until it is informed, but the process of education is long and the subject is large. This makes thorough study imperative. Study alone will make clear the present missionary situation at home and abroad.—Board of Home Missions, Reformed Church.

THE RURAL CHURCH

By General Secretary C. E. Burton

I WAS greatly surprised when I dropped in upon the Country Church Conference in Columbus, Ohio, December 9 and 10. I expected to find twenty-five, possibly fifty, delegates. But I found some five hundred men, representing at least thirty-four states of the Union. I discovered that the President of the United States himself was coming from Washington to join with these men in discussing the functions of the church in the rural community. No one can say that America is not interested in the country community in the face of such a meeting as this; and particularly so, when the deep enthusiasm of the gathering is considered, for I think I never attended a convention where the minds of the delegates were more intent upon the business in hand.

The findings of this conference are to be published in book form by the Federal Council of the Churches of Christ in America. I am not sure of the bases of some of the following statements, but I give them for what they are worth, being certain that the facts, whatever they may be, justify the conclusions arrived at. As I gathered the figures, fifty per cent. of the residents on farms in such a state as Iowa are tenants or hired men, the usual lease term being one year. Such a constituency is not calculated to afford support for the church, but more serious are such facts as the following:

Ninety-four per cent. of the churches in the country have non-resident pastors; eighty-five per cent. of rural pastors are untrained; fifty-five per cent. of them are dissatisfied with their employment. It is therefore not surprising to hear the statement that two-thirds of the country churches are losing in membership, that eighty-three per cent. of them have less than 100 members, and that one in nine of them has been abandoned in the last few years. These figures may be based upon inadequate surveys in some instances, and covering only small sections of the country in others; but even if they are far from accurate, the direction in which they point is certainly the direction of the facts.

But a new day has dawned for the rural church. The conference referred to is only one evidence of this. The great denominational missionary societies are awake to the importance of developing the church in the rural community to its highest efficiency. Agricultural schools and Government commissions are recognizing the fact that the reclamation of rural life depends upon the vitality of the church in the country community as much as upon reclaimed soil, modern methods of agriculture, and improved social conditions.

Four things stand out clearly in my mind as being emphasized by this conference:

1. Sectarian competition in the rural community is fatal, even to denominational ambition. For a strong country church overlapping must be eliminated. This the leaders of our great denominations see clearly, and they are bending their energies to meet the conditions.

2. A country church must be a community church, in the sense that it shall seek to minister to all the needs of the community and establish the kingdom of God in the relations of man with man, as well as between man and his Creator. This means ministry to social needs, leadership in improved schools, in the introduction of modern methods of tilling the soil, of marketing products, and in all the interests that are near to the lives of the people in the country districts.

3. The ministry for the country community must be a capable one. This means a ministry which is in love with its task, made up of men who live among their people and who are adequately trained, both in respect to general education and to special preparation for the country work. Given an able

resident ministry, made up of men who are content with their work and have been trained for it, the church in the country will soon take its old place of dominant influence.

4. If these ideals are to be realized, an adequate salary must be provided for the man who serves the country church. He does not ask to grow rich, but he does deserve a living for himself and for his growing family. Less than $600 is the average income of the rural minister at present. It ought to be double this amount. For the purpose of trying to bring this salary up to a proper standard more missionary money needs to be invested in the country church. But this need not be for long, for under competent leadership the rural church is able to provide its own support or nearly so.

All of these needs hold together as one. What is imperative, therefore, is the vision on the part of the church of the importance of the rural church work, which will lead young men of ability to equip themselves for its service, and at the same time make the churches, both in the country and in the city, feel the worth-whileness of putting the country church in a place of commanding leadership. Incidentally, let the minister of the gospel in the country church realize how large a service he is rendering, set himself with enthusiasm to his work, improve every opportunity to equip himself better for his task, and consider the sacrifice involved to be more than compensated for by the richness of the returns.

SUPT. RICKER VISITS KINDER

I RECENTLY spent a Sabbath at Kinder, Louisiana, and the field thereabouts. My host at Jennings took the pastor, Rev. Paul Leeds, and myself to Kinder in his car, a drive of twenty miles. I remained here from Friday afternoon until Tuesday afternoon, speaking five times, and holding an efficiency conference Monday evening.

This was my first personal contact with this wonderful field and the work of Paul Leeds, and it seems to me one of the marvels of the American missionary field. After twenty-two years of work among the Creoles, Indians, and the more usual American strains, both North and South, we find the good church at Kinder with an adequate meeting house and parsonage, two Indian churches, and the Emad organization, not counting the body that was deflected by the recent "Holiness" movement. Here is a community that has felt the power of a consecrated personality and of a Gospel freely and lovingly preached and lived. The deepest impression was made on my mind by the Sabbath afternoon service at the Indian church. The meeting was held in the little district schoolhouse in the woods. There was an audience of sixty-five, more than fifty of them being Indians. After my sermon, which was delivered without an interpreter, Mr. Leeds spoke briefly, mostly in the Indian tongue. He was followed by two of the deacons, who spoke modestly and earnestly, explaining in their own language the meaning of the sermon message to those who did not understand the English so well.

Here in the Louisiana woods we have a work which, in all its essential features, is as much a foreign missionary work as though it were among the Esquimos of Alaska or the natives of Patagonia. All honor to the quiet, unassuming, humble missionary. If there is a field in the United States where the missionary should have, because he deserves it and needs it, the use of an automobile, this is the field, and the Rev. Paul Leeds is the missionary.

THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

MONTHLY COMPARATIVE STATEMENT

		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOVEMBER	Average two previous yrs.	$ 3,846.95	$ 2,461.40	$ 6,308.35	$ 1,146.86	$ 5,161.49	$ 5,482.69
	Present year	4,514.60	2,157.64	6,672.24	1,043.16	5,629.08	6,850.26
	Increase	$ 667.65		$ 363.89		$ 467.59	$ 1,367.57
	Decrease		$ 303.76		$ 103.70		
FOR EIGHT MONTHS FROM APRIL 1	Average two previous yrs.	$ 13,515.75	$ 15,592.37	$ 59,108.12	$ 13,688.13	$ 45,419.99	$ 53,223.54
	Present year	40,608.24	15,372.62	55,980.86	16,671.96	39,308.90	97,600.22
	Increase				$ 2,983.83		$ 44,376.68
	Decrease	$ 2,907.51	$ 219.75	$ 3,127.26		$ 6,111.09	

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately, forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $23,000 annually. Contributions from churches, societies, and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33; Washington, 3; Wisconsin, 10.

"NET AVAILABLE"

That is the column which tells the story. An increase, $457.57, is shown for the month. This is in the right direction, the only difficulty being that it is not a big enough figure. The decrease for eight months is still $6,111.09, and there are only four months in which to erase that figure before the end of the fiscal year. Last year we escaped a debt by less than $300. The average for two years, which is the basis used above, is less than the receipts for last year. Obviously, the net available should show an increase over the net of two years in order to maintain our work at the level of last year. Remember that the strength of the Congregational Church in America goes up or down with that "net available" column.

Last year showed a loss of three in the number of Congregational churches in the United States, simply because the home missionary funds were not adequate for planting enough new churches to counterbalance necessary loss through the shifting of population. There should be constant gain.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

General Secretary, Charles H. Richards, D.D., Treasurer, Charles H. Baker.

Church Efficiency Secretary, William W. Newell, D.D., 19 So. La Salle St., Chicago, Ill.
Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

That the opportunity for our work is greater than ever was abundantly shown at the National Council. The Secretary had no leisure time. At every turn some State Superintendent or church pastor would buttonhole him, with the prelude, "just ten minutes, please." Then would follow the presentation of some new case, "most important," "strategic," an "emergency," till it became evident that our funds ought to be doubled if we are to keep up with the growing needs in this branch of work.

♣ ♣ ♣

Contributions to our work came in well in December, and by the middle of the month our receipts were $2,000 in excess of the same half-month a year ago. Last year our December receipts included what was sent in the first ten days of January, at the request of the Commission on Missions, in order to accommodate those who failed to get their contributions in within the calendar year, and wished credit for their apportionment. Our Board of Trustees feels that it is a better business practice to close our books December 31, although those who fail to remit by that time may have their gifts credited to 1915, if they reach us by January 6. This will make our receipts for the year include only what is received between January 10 and December 31. The total for the year will, therefore, be considerably less than last year. It will also cause our report for the year to differ much from the Year Book column which will still include donations up to January 6. But it will have the advantage of showing after this year the exact amount of our receipts for each calendar year, which is also our fiscal year.

♣ ♣ ♣

"The money God gives you is a test of character," said the preacher on a recent Sunday, "What will you do with it? Will you use it selfishly? Or will you use it to bless and better the world? Will you use it in the service of humanity, and in the cause of Christ?" We think of these pertinent words as we look at the long list of applications for parsonage loans on our list.

Several of them have been waiting more than a year for generous-hearted men or women to send us money enough to respond to them. Some are from churches in urgent need of the money at once. All of them are of great worth and importance. We shall help them if our friends send in the money. We need $26,000 at once to enable us to help provide homes for pastors and their families in churches whose applications are now on our long docket.

♣ ♣ ♣

Our Pilgrim Church in Jamestown, New York, is to be congratulated on its beautiful new church, developed out of the old plant by the skill of Mr. Ernest Greene, the architect. It is the only church on that side of the river where there are several thousand people. It found itself, as it approached dedication day, with a deficit of $3,000. Rev. H. H. Wikoff, our Pacific Coast Field Secretary, stopped off on his way West after the National Council. Under his skillful and effective leadership the deficit vanished, and the happy people found to their surprise that the obstacle to success which seemed insurmountable, had melted away.

♣ ♣ ♣

"Happy New Year!" to all our Congregational churches, great and small, from Plymouth Rock to the Golden Gate! May the coming twelve months bring a rich blessing to each one. With a steadfast faith in spite of these troublous times, with a wholehearted consecration to the service of our Master, and with a clearer vision of the splendid ideals of the gospel, may each church make this New Year a year of great achievement, giving greater blessing to its own community and reaching out more effectively to bless other communities throughout our country and around the world!

WANTED $500 FOR THIS CHURCH

IN one of our Middle West States there is a little Finnish community occupying farms recently reclaimed from the forest. They have organized a Congregational church which they are supporting with much self-sacrifice. Their membership is not large, but they gather fifty in their Sunday-school and fifty or more in their church service. They are industrious, thrifty and in every way desirable citizens. The State Superintendent says that the money they have raised out of their small means for the erection of a house of worship would put to shame many of the stronger churches. They expect their new church building to be finished in June, but cannot complete payments on it unless the Congregational fellowship into which they have come can provide a grant of $500.

The pastor of the church writes us as follows:

"In a wonderful way a man in this community was convicted of sin. When he got peace with God he began to talk to others and give them his spirit. He started a Sunday-school for the children, and as the work went on they asked the Lutheran priest to come over. He did not come, and

if he had come he would have asked good pay for the visit.

"God did not leave these people, and after five or six years saving up their money, they decided to build a house for the Lord, and it is to-day a testimony of what our Finnish people can do with a small capital. Then the Synod awoke and was willing to take care of the work to whose former appeal it did not respond, but the people decided not to join them nor ask their support. Last winter Superintendent Henrickson of Chicago was called to visit them. He was in our town one week and decided to place a man there who could speak both Finnish and Swedish. I have been here three months and I am glad to say that God has blessed us in our work so that we have finished the outside of the building except the chimney which we expect to finish in a short time.

"But the people are poor. Some of them have 40 or 80 acres of land which is very hard to clear up and they cannot do more toward the church building. Some have mortgages on their farms even up to $1,000, but they are good workers and are called the best farmers in this county. Now we need help and are looking up in these hard times to our beloved Congregational Church Building Society asking are you willing to help us as you have helped other Finnish churches in the East? We are the only Finnish Congregational church in this section and perhaps the smallest in our body, but we have the promise of God and a task to perform. We need $500 to finish the inside of our building and to get a church bell to call our people to hear the glad tidings of everlasting life and glory. I hope you will grant us the aid we need."

A business man of that locality also writes us as follows:

"I have been the means of settling these people on the cut-over timber lands of this section. They are on a good quality of clay and clay-loam soil, good producing land which is proven to-day by their prosperity. The crops enabled them to make the payments which became due on their land contracts. Many of these people started with almost nothing. One of the officers of this church came here from Stonington, Mass., eleven years ago, with his wife and four babies. After paying $60 on his 40 acres, he had just $62.50 with which to build a new home, purchase household goods, machinery, etc., and start farming. He managed to build a small shack and purchase a cow by making monthly payments. To-day he has his 40 acres paid for, all cleared and in crops, a nice house, barns, stable, etc., a good pair of horses, poultry all paid for, and has purchased another 40 acres. This will give you an idea of the thorough worth of these people as good citizens. Although poor, the majority of them purchase land on payments of $1 and up. They have that persistence and energy that makes them worthy of your consideration."

Surely this devoted little flock of newcomers to America are worthy the sympathy of our people. They need the helping-hand in just this crisis of their church life. They are devout and earnest in their religion and are anxious to have this church home for the sake of their children as well as themselves, but their application is far down on our long list. Is there not someone whose heart will be touched by this recital of their needs and who will come forward at once with the gift of $500 with which to enable these people to immediately complete their church building and to get it free of debt? No gift could be more timely, and no money could be more wisely expended than in helping these Pilgrims of to-day to secure their house of worship.

OUT ON THE GREAT PLAINS

IN a region recently recovered from an Indian reservation and being populated by farmers, far from the railroad, a church and school have been established to minister to the needs of a large scattered population in a wide region. It is difficult for those living in the older and more

fully developed parts of the country to realize the loneliness of those who push into such an absolutely new country. There are many little homes scattered at a considerable distance from each other in that section, but the large and well laid out towns and the luxurious homes will not be found there for sometime to come. A letter from the pastor of our church at Sorum, South Dakota, who is also principal of the Academy, gives us some glimpse of the peculiar needs of such a locality. He writes as follows:

"You speak of villages and roads as if we had such things in this country. We have trails, not roads; they may be in one place this year and somewhere else next year. Likewise you may have a large name for a village, but when you get to the place you may find only a couple of sticks in the ground with a board nailed to them holding aloft the name of the town. For more than half a year I have been preaching at one point, but have never discovered any village there. I have found only a school house with about fifty men, women and children. In this place people come from their homes in the country to do business, but they do not live there. We have a banker who lives about two miles from the center. The blacksmith lives two or three miles south of the center. The barber comes in from his farm twice a week, traveling something like fifteen miles each time. There are two stores and a hotel. Probably not more than twelve or thirteen people live at what may be called the village.

"Our school is two miles from the so-called village, having as its site 160 acres of land which the institution owns and the church occupies the Academy, building. The church is the center for a group of preaching stations. One of these is sixteen or eighteen miles away from here. We have twenty-five or more people at these preaching points which are four in all. For all these churches the Academy serves as a center. One of these preaching stations will omit its service during three winter months and the people come to the Academy church for the services when the days are favorable. On the 22nd we are to have a Christian service to which we expect people to come from all our four stations. In this way we expect more and more to make this place a center of community interest which shall be felt in wide circles around.

We have now twenty-six students in our school. None of these are members of the church and few of them have ever been in a Sunday-school or at a church service. I was recently assisting a young lady with a history lesson and found she had never heard of the Apostles, and had heard of Christ only as He had been mentioned in that class. When or where He lived she had no idea. A class in Ancient History yesterday was given, among others, the question 'For what was Jerusalem noted?' Two made it the capital of a state in Greece; one made it the capital of Assyria; four located it in Egypt; one said it was the birthplace of Christ. Only one made it the capital of the Hebrews and said that Jesus was there once. The young people here greatly need the church and our daily chapel exercises afford us a remarkable opportunity for giving them some of the fundamentals of religion. Besides this they attend the church when we have services here and when they happen to be here over Sunday. During the fall months they nearly all go home on Friday afternoon to return late on Sunday.

"My wife has so far been the preacher at the Academy. I have preached once a month in the dance hall in the village. During the coming winter months we shall probably increase the preaching services as the students will remain over Sunday, and some of the outside points are uncertain in bad weather.

"Our latest thought is to build up quite a library out of our growing collection of books and have the people accustomed to look to us in such matters. So it will come to pass that we shall be in truth more than we now are, 'the only bright spot in the country' as one of our friends in a neighboring village wrote us the other day when he sent us his contribution."

The Church Building Society is glad to co-operate with the brave and earnest people of such a locality. We have already made a parsonage loan and a church grant to this little church which is so closely linked with the educational interests of that region.

THE COMMON DENOMINATOR AGAIN

ARGYLE, MINN., is a wide-awake town of nearly a thousand people on the Great Northern main line to Winnipeg. More than one-third of the people are Americans, nearly one-third French, and the rest are Scandinavians. A French Catholic church, a Norwegian Lutheran church and a Swedish Baptist minister to certain classes in the community.

A Presbyterian church and a Methodist were rivals in their appeal for the support of the rest of the community. Both of them were struggling financially, and neither was strong enough to exert much influence.



ARGYLE, MINN. CONGREGATIONAL CHURCH

They had really become a burden on the community. The business men had to support both pastors and meet the expenses of both churches. Each had but a small membership, and but a handful of people in attendance.

At length these business men wearied of this needless duplication of fruitless effort and expense. They tried to get the two churches to unite, but neither would surrender to the other.

Finally both churches disbanded, and a Union Congregational Church was organized, thus giving a fresh illustration of the fact that Congregationalism is the common denominator of other communions. These good people who could not all be Presbyterians, nor all Methodists, found no difficulty in all being Congregationalists.

The new church, however, had no home, though there were two vacant church buildings. An effort was made to purchase the two properties, but neither denominations was willing to sell. But later the Presbyterian house of worship was bought, though rather dilapidated and needing considerable remodeling. They now rejoice in what is practically a new church, with a good basement for Sunday-school and social purposes, and the people are very happy in their new home.

That it is a union church is shown by the fact that they have a harmonious group of Disciples, Episcopalians, Presbyterians and Methodists in this Congregational church. The congregation includes many nationalities also Americans, Scandinavians, Germans, English and Scotch. Our Sunday-School and Christian Endeavor Society are the only organizations of the kind in town. Sixty per cent. of the Sunday-school is made up of Scandinavians. This is the only English speaking church in the community, and is exerting a marked influence for good. Everybody seems to be happy in it. Their nearest Congregational neighbor is forty miles south at Crookston.

The reconstructed house of worship has cost about $6,000, and the Church Building Society is lending-a-hand with its loan of one-third the cost.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Albert E. Dunning, D.D.; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. Frank M. Sheldon; Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

THRALL ACADEMY, SORUM, SOUTH DAKOTA

Four men—all ministers—were instrumental in founding this new school. They were Rev. Emil Dietrich, Rev. M. C. Haecker, Rev. D. J. Perrin and Rev. Dr. W. H. Thrall, Home Missionary Supt. of South Dakota for whom the school is named.

Whenever an academy is proposed in a new section of the West it is a common thing for different towns to put in bids for it, either by offers of land, cash, or both. In this instance three towns made bids.

The committee to decide the award consisted of six members of the State Conference Committee on Education and three selected trustees of the academy.

The committee's work was well planned. Each community was visited in turn in order that the lands offered might be inspected and information secured as to the general conditions of each locality.

Each place handed in sealed proposals stating amounts donated in land, cash and otherwise.

The proposals were as follows:



THE MAIN BUILDING, THRALL ACADEMY

BISON—120 acres of land and $5,500.00 in cash in four payments.

PASQUE—120 acres of land and $5,380.00 in cash, labor and stock in five payments.

SORUM—160 acres of land and $9,480.00 in cash and other pledges.

The first vote was unanimous for Sorum.

Sorum is in South Dakota, 50 miles south of Hettinger in North

Dakota, the nearest railroad station and is reached by automobile stage.

It is central to a large territory two high schools in the entire section.

At present the region is sparsely settled, much of it being a long dis-



A DUGOUT AND HOTEL
In a new town near Thrall Academy, S. Dakota

including Perkins, Harding, Butte and Meade counties, a section 100 by 200 miles, with a population of tance from railroads. Some of the people are stockmen who in the old range days were cow-boys with the



A SOD HUT
Cool in summer, warm in winter. Near Thrall Academy

about 50,000. A territory almost as large as Massachusetts, Connecticut and New Hampshire. There are only big cattle companies. Now they have their own ranches, are married and their children are growing up

about them. A large portion of the people is made up of new settlers who have come in during the past eight years. They are an especially fine class of people and many have come from homes of culture but are beset by pioneer hardships and struggles in making new homes in a new land. They are poor in this world's goods but ambitious for the best education of their children.

This great district of over twelve million acres, because of its scattered population, is without schools doing work beyond the eighth grade. All of South Dakota's state and denominational institutions are located in the older portions of the State, the nearest denominational school of any denomination being 300 miles from Thrall Academy. In this, the Academy's great field, there is an urgent need for such a school and conditions are particularly favorable for the development of a permanent institution. Unless this school had been opened people would have left the country.



REAR VIEW OF ACADEMY BUILDING
Girls' Dormitory in the distance

The main academy building is an *old store building, moved here last year from a nearby town, remodeled and provided with a basement.* It has three bed rooms, one for the teacher of mathematics, one for four students, and the other large enough to accommodate eight more. Below stairs are two recitation rooms and an unfinished space that serves as a carpenter shop. One large room is the chapel.

Seated at a rough table made from an old store counter are some happy, hearty-looking young folks from farms and ranches in a radius of nearly one hundred miles. A brown-eyed blooming girl of fourteen after a week of the academy life at the beginning of the fall term sighed happily.

"This is such a good place to be."

In the corner is a lad, six foot four at sixteen, who had to be coaxed to school by relatives and neighbors, but who could not now be driven from school with a gun. He was sent to the board one day to write the names of the original colonies and after five minutes laid down his chalk and turned to his teacher a face as white as the chalk itself with the sweat running down his temples and standing in beads across his nose. Such ignorance and such determination.

"Here are a brother and sister who have been riding horseback to school nine miles morning and evening. Here is a second year student who walks home Friday evening and back to school Sunday afternoon, a

distance of seventeen miles each way." Such people do not count it much of a hardship to sit on home-made benches or sleep four in a room.

"In the girls' dormitory the rooms are unplastered. Wallboard has been put up as funds have been available to buy it but in every room the north wind can find plenty of cracks and holes to creep inside, loose windows to rattle and tar paper to suck in and out. The bed rooms have no stoves but there is a study room that can be made comfortable."

"The churches at Sioux Falls, Mobridge and Clark helped greatly this year by gifts of rugs and curtains and chairs, so that we have been able to make the dormitory somewhat home-like and comfortable. The church at Onawa, Iowa, gave dishes for the dining room, enough to set the table for forty-eight. Sioux Falls gave kitchen utensils, lamps and a range so that we have now a working outfit—nothing elegant, not even everything necessary, but a good beginning. One well supplies water for thirty people which is drawn up hand over hand."

"There is nothing else to see, not a tree nor a bit of fence, no garden, no orchard, no herd of cattle, no granary, no windmill, no farm implements, no machinery, no seed, nothing yet but twenty-five young folks, a housekeeper, four teachers, food enough to feed them, coal enough to warm them, some sort of roofs to shelter them, and hopes for the future."

"If it were not that every one of us teachers sees the high possibilities of the work the academy was founded to do we would long ago have given up in despair with the old cry of the Hebrews to be allowed to depart out of the land of bondage. We must have help from somewhere. The people here give all they can. But they are scattered and their income is slow and uncertain. We get anything we want, almost, from them by asking for it—when they have it. But money they do not have in amounts large enough to do anything more than merely keep the school from starvation, nothing for new equipment not even enough to pay teachers' salaries."

"Will not the people who live in the older parts of the country who have imaginations big enough to see our needs respond to them?"—Letter from Mrs. Jorgensen, wife of Principal of the Academy.



A PRAIRIE HOME

Getting a start in pigs, colts and calves. Students from such homes appreciate Thrall Academy

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT
Office: 805 Congregational House, Boston, Mass.
President, Rev. Clarence F. Swift, D.D.; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Samuel F. Wilkins; District and Educational Secretaries, Rev. Robert W. Gammon, D.D.; 19 West Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, D.D., 289 Fourth Ave., New York, N. Y.; Rev. J. P. OBrien, D.D., 4128 Campbell Street, Kansas City, Mo.; Rev. Miles B. Fisher, 417 Market Street, San Francisco, Calif.; Associate, Miss Margaret Slattery, Fitchburg, Mass.

THE CLOSED YEAR

The year of the Sunday-School Society extends to February twenty-ninth, at which time the full reports are tabulated.

The year 1915 has been one of progress. The missionary and extension work has been carried forward with unabated zeal in the West; and, because of changing conditions in the East, has had a larger place there than ever before. In all parts of the country enlarged emphasis has been given to improving the quality of the work.

Denominational changes have given anxious thought, that the very best thing might be done. In all the discussions it has been conceded that the work accomplished has been of paramount value, and that nothing must interfere with its future development.

SUNDAY-SCHOOL IDEALS

As a result of conferences of the educational secretaries and the field force of the Sunday-School Society, and the Directors, it has been decided to hold up high ideals before each church and school, and offer co-operation toward their realization. A number of these ideals are embodied in a little calendar, which has been sent to each pastor and Sunday-school superintendent.

RECEIPTS

The gifts for November were $1,067.28 in advance of the same month of last year. They are, however, $448.18 less for the nine months than for the corresponding period last year. It is earnestly hoped that each church will make an effort to reach at least the apportionment. If this is done, the year can be closed as usual without indebtedness. The books will be kept open until January 10 for acknowledgments in the Year Book.

LEGACIES

The Society has been fortunate in receiving some generous bequests. Among these, Mrs. Villroy C. Lord, Springfield, Mass, left the American Board, Home Missionary Society, and the Sunday-School Society equal sharers in her estate. It is expected that this will amount to about $18,000 for each of these Societies. Miss Philomela Arms Williams, of Deerfield, Mass., recently left one-fifth of the residue of her estate to the Society. In the bequest of the late Dr. Sanders, of Boston, the Sunday-School Society is found to head the list; and, in consequence, will receive the payment in full of $5,000 to be administered for the work as it is now being done.

EVOLUTION IN KANSAS CITY, KANSAS

By Rev. J. E. Ingham, Supt. for Kansas

Fifteen years ago it became evident that Grand View was soon to be a favorite residential district for the Kansas side of Kansas City. The Superintendent for the Sunday-School Society went over the ground carefully, and, with the pastor at that time of Pilgrim Church and two laymen, secured an option on a fine building site. The pastor removed, the flood of 1903 changed conditions, and the work was left in abeyance. Three years later it was taken up; and the State Sunday-School Superintendent made one hundred and eighty-four calls, got the people together in what is now a plumber's shop, and organized a Sunday-school of twenty-five members. In the same room two years later the Grand View Church was formed with thirty-eight members.



WHERE THE SUNDAY-SCHOOL STARTED

A little chapel, shown in the accompanying picture, was built, and the church grew until it became wise to unite the Pilgrim and Grand View churches in a new organization under the name Central.

Dr. Lewis Bookwalter put his splendid energy and large experience into the new enterprise. Soon the chapel was found too small, and the church sold its building and bought lots in a better location, holding services for two years in a hall until money and pledges could be raised for the new building. This was dedicated last May, having cost $15,000. It is shown in the illustration which we



THE NEXT STAGE

give. It now has a membership of nearly two hundred, and had a Sunday-school enrollment of one hundred and ninety-two on November first.

It cost the Sunday-School Society a good many dollars for supplies during its first years, for it was necessary to make full grants, and later partial grants, until the school was able to go alone. It is giving good returns for the Kingdom, and is well worth while.



PRESENT HOME, CENTRAL CHURCH

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

BOARD OF MINISTERIAL RELIEF

FOR ELEVEN MONTHS ENDING NOVEMBER 30, 1914 AND NOVEMBER 30, 1915

	Churches	Affi. Org.	Individuals	Interest	Legacies	Totals
1914.....	$13,296.86	$ 6,356.71	$10,975.87	$12,144.36	$4,572.50	$47,346.33
1915.....	12,496.60	6,787.51	14,117.10	14,076.16	12,610.16	60,087.50
Gain.....		$ 430.80	$ 3,141.23	$ 1,931.80	$ 8,037.66	$12,741.23
Loss.....	$ 800.26					

The comparative statement for the past eleven months of the current year with those of the preceding year, show a falling off in receipts from Churches of $800.26. What would be the effect upon the cause of Ministerial Relief if it were wholly dependent upon the direct gifts from the Churches? Is it not startling that for eleven months of the present calendar year the entire gifts, coming directly from the Churches, are only $12,496.64? The showing, however, will be better than this in the Year-Book because we shall be able to place to the credit of the Churches a large part of the gifts from Affiliated Organizations, such as Young People's Societies, Sunday-schools and Woman's Missionary Societies. We shall also be able to credit to the Churches a part of the individual gifts. But even then the gifts under the apportionment will fall very far short of the $40,000 assigned to the cause of Ministerial Relief from the Churches. But for personal gifts, interest on permanent funds and legacies, the situation would be lamentable. How great is the need for improvement!

CASES OF SPECIAL NEED

In December the Secretary received a letter from the wife of one of the pensioners of the Board telling of the serious illness of her husband and incidentally revealing their very great need of extra assistance. Almost the same day a letter came to the office from a gentleman asking for the name of some pensioner who was in special need that he and his wife might have the privilege of sending a check direct for his comfort and help. It did not take the Secretary long to put the appeal and the offer together and within less than a week the special check reached the home of distress and need. This was a beautiful service to render.

Now we have another case,—a minister 74 years old in whose family there has been most serious and expensive illness during all the last year and which still continues, though the patient is now convalescing. We were able to send a special check of $50 in addition to the regular pension for the year, but these dear old people greatly need another special gift of $25 or $50. The Christmas check will not be enough. Possibly some one who reads this item would be glad to send to the New York office this amount or a part of it for this special purpose.

AN INTERESTING LETTER

"Dear Brother:

A few years ago, much to my regret and I believe to the regret of

my membership and congregation, I had to drop out of my pastorate because of illness. I retired to this locality. Incidentally while my health was being restored by outdoor toil I was able to drive into the little town seven miles away and help the small membership hold services in the absence of a pastor. In the midst of these tasks I was suddenly taken with a serious illness which would have been fatal in a few hours had I not been hurried to a hospital twenty-five miles away. It is just six months ago since the work of the surgeons began and last week I was able after the six months in bed and after enduring the keenest torture much of the time, to return to the home of my son where I have all kindnesses from him and his group of little folks, but with his small income one could hardly expect to add the burden of an old couple who have been married for over 40 years and who through many years of that period had been trying to do the Lord's work in remote, neglected and pioneer communities, with an income never over $600 per annum and often far below that. In one place some years ago the need was so urgent, because there was no pastor and much drinking and infidelity, that we volunteered to come to that field when the whole salary, Home Missionary aid and local promises, amounted to but $375 and it cost $75 to make the move. The call was so clear and insistent, however, we dared not deny it and we have no regrets. God's care was evidenced in the thought that 'Perhaps the aid to aged ministers might be extended to us.' Each of us will reach the 65th mile stone in 1916, for myself it will be within a month. Instead of a harsh and critical spirit which we feared might meet our application to the Board, it was very touching to be greeted by the loving words of the Secretary, followed by such prompt action. Your check enabled my wife at once to come to the city where I was in the hospital, engage a fifty cent room and get cheap meals and be at the hospital fifteen minutes before each meal time to feed me for twelve days, while I was held entirely helpless on my back day and night till the surgeons' work had been consummated by the co-operation of nature. That these six months in bed and suffering have largely exhausted my vitality goes without saying.

With sincere gratitude to God and to all those who by their labor and their gifts make His promises true to his children in their time of need, I am Yours and Christ's."

THE CHRISTMAS FUND

As copy for this issue of the AMERICAN MISSIONARY must be furnished early in the preceding month during which it is published, it is not possible to give the figures for the Christmas Fund with any accuracy. At this writing, however, on December 11th, the indications are that the Fund will not equal that of last year. The claims during the whole year upon the generosity of our Christian people have been so pressing because of the war in Europe that many of those who have contributed to the Christmas Fund generously in past years, feel constrained this year to reduce their gifts to the Fund. On the other hand, however, there are not a few new givers and we shall rejoice if our fears, which are natural when one is so anxious and believes so strongly in a cause, as is our case with reference to the Christmas Fund, are not realized. If we mistake not, about this time in the process of the campaign for the Christmas Fund every year, we have found ourselves on the anxious seat. When we think of all these old people with their very limited resources, looking with expectancy for the Christmas Check, we feel

constrained to do everything in our power to build up that fund to the utmost possible. We shall have a further report on the Christmas Fund in the next number of the AMERICAN MISSIONARY.

THE NEBRASKA CAMPAIGN OF THE BOARD OF MINISTERIAL RELIEF

The campaign in behalf of the Annuity Fund has been in progress in Nebraska during the past six weeks under the leadership of Rev. F. L. Hayes, Western Secretary of The Congregational Board of Ministerial Relief and The Annuity Fund for Congregational Ministers. Dr. Hayes has had the assistance of Rev. William A. Rice, Corresponding Secretary of both Boards and Rev. Frank W. Hodgdon, the New England Representative of The Annuity Fund.

Wherever these brethren have spoken, whether on the Sabbath or at week day meetings, or have been permitted to hold conferences with the pastors and laymen, they have been uniformly welcomed and every assistance possible given to them. The way was prepared for them by action taken at the session of the Nebraska Conference, held in October, which appointed a strong Committee consisting of Revs. V. F. Clark of Beatrice, S. I. Hanford, State Superintendent, Rev. Charles H. Rogers of Lincoln and Mr. Landy Clark of Lincoln. This committee prepared and sent out a letter to the pastors in the state urging co-operation in this general campaign to secure five-year subscriptions to The Annuity Fund. We think that the campaign has been a blessing to the churches that have co-operated in it, as it certainly has been to the secretaries and pastors who have spoken in behalf of the veterans and presented this new enterprise of the denomination for making preparation against the period of old age.

The work has not yet been completed. Secretary Hayes will return to Nebraska in January to continue the work for another month. Meanwhile many pastors in the state are presenting the cause in their own pulpits and taking subscriptions for the work. We are expecting that this method of promoting the Annuity Fund will be taken up by other states in order and that a canvass of the whole denomination for five-year subscriptions may be carried forward with vigor.

Let no one think for a moment that in the prosecution of the interests of the Annuity Fund there is any neglect of the claims of the Board of Ministerial Relief. The Annuity Fund is not under the apportionment. The Board of Ministerial Relief is. In addition, a large circle of friends have revealed interest in the Board of Relief and gifts are constantly coming to it from this source. Secretary Rice is giving special attention to the welfare of the Board of Relief. This Board is now looking after more than 400 dependent persons in all parts of the country. There are also fourteen State Relief Societies that are co-operating in this blessed work of Ministerial Relief.

"The Retired Minister, His Claim Inherent, Foremost, Supreme," by the Rev. Joseph B. Hingeley, D.D., has reached its second edition and has much new material added. It is now published by the Garland Press, Chicago, and sold for the remarkably low price, net postpaid $1. While its main object is the promotion of the Methodist program for Conference Claimants, it has given full recognition to the efforts in behalf of aged ministers in all denominations. We know of no compendium of Ministerial Relief information that equals this publication. We are sure it would, in its suggestiveness and collection of facts in the field for the care of the aged, be worth many times its price to every minister who wants to do his share in his denomination in promoting this cause from the pulpit and among his people.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Golden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the south, Mrs. W. E. Mansfield, 130 Peoples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Miss Mary Brooks, 141 Essex Avenue, Gloucester, Mass.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; Editorial Secretary, Mrs. Edward H. Scott, 287 Fourth Avenue, New York City.

HOME MISSIONS AS AN EXPRESSION OF CHRISTIAN PATRIOTISM

Looking into the past it does not take great knowledge of our civil history to see how others have built into the fabric of our national life high ideals.

We daily reap the benefit in an atmosphere different from that in a large part of the old world. This difference we are apt to belittle or ignore. In view of a rich heritage of high ideals shown in noble lives of devoted service, what should be our attitude toward winning America for Christ?

To give to eager minds knowledge and training and wide outlook and high purpose, what higher type of patriotism can there be? This is always a constructive type which lays foundations permanent and abiding. To kindle a flame of devotion, to sweeten the springs of life, to give a new vision of what our country might be and might accomplish for the world with its institutions and forms of government more in accord with the spirit of Christ, to train in self-control and spiritual insight those who will be leaders—this is the call of Christian patriotism, and Home Missions offer countless ways of putting in practice just such definite ideals.

This needs not less training and discipline and devotion than the military life which is made painfully conspicuous to us in these days.

The virtues of courage and obedience and steadfastness are needed in even greater degree to withstand the difficulties.

"Recruits are needed." We read those words frequently in these days. They will be needed in this spiritual campaign till our land is won for the King of Kings. Where can a life count for more than by recruiting in this service for country and for Christ? Think of John Eliot in the early days the winner of the Indians. Think of Bishop Rowe, of Alaska, called the "Hospital Bishop" because he has worked so hard to build and equip these "Good Samaritan Inns" at important points. He refused a transfer to the States because Alaska needed him.

The space would fail me to tell of Jackson of Alaska, Pres. Frost of Berea College, Booker Washington, Abraham Lincoln, whom Markham calls:

"A man that matched the mountains
and compelled
The stars to look our way and honor
us,"

and other brave hearted men whom our people delight to honor.

Can we mould the thoughts and ideals of the heterogeous crowds that have come through Ellis Island gateway to us in eager search of new and better conditions to live and

work? Here is a complicated problem but the same methods used for Alaskans and Negroes—individual interest and training—are doing something in the way of leavening. This needs to be increased if we are to keep the heart of the nation right before God. We have a unique opportunity. May we keep before us the ideal that a citizen of this republic will mean a citizen of the Kingdom of Heaven. As we assist in this great work we shall be happier in the land "where the air is full of sunshine and the flag is full of stars."

ANNA G. CARHART,
Dorset, Vt.

PRAYER FOR OUR COUNTRY

Almighty God, who in the former time didst lead our fathers forth into a wealthy place; Give Thy grace, we humbly beseech Thee, to us their children, that we may always approve ourselves a people mindful of Thy favor, and glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord and confusion, from pride and arrogancy and from every evil way. Fashion into one happy people the multitudes come hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in Thy Name with the authority of governance, to the end that there may be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in Thee to fail: all which we ask for Jesus Christ's sake. Amen.

Book of Offices and Prayers.

NOTES

The next bi-monthly meeting of the Federation will be held at 287 Fourth Avenue, New York, on Monday, Feb. 7th at 10:30 A. M. These meetings are open to all.

Junior leaders should keep in mind the joint issue of the "Here and There Stories" which began the first of the year. Subscriptions should be sent to the Woman's Board, 704 Congregational House, Boston.

The Interdenominational Day of Prayer program, prepared by the Council of Women for Home Missions, is based upon the chapters of the study book Home Missions in Action. Responsive readings and beautiful prayers culled from many sources make this program rich in helpful suggestions. Price, 50 cents per hundred. Orders may be sent to 287 Fourth Avenue, New York.

The Bureau of Woman's Work of the A. M. A. will be glad to assign for barrel help a number of Negro pastors who are asking aid for their people because of hard times. For women interested in scholarships of from ten to fifty dollars, which need not count on apportionment, there are many ambitious young folk in the southland and among the Indians who need this kind of help too and who will make the best use possible of the opportunity offered them.

LINCOLN DAY PROGRAM

America the Beautiful—1st verse.
Scripture—1st Psalm
Prayer,
Hymn,
Historical Sketch of Abraham Lincoln.

For a brief outline of Lincoln's career apply to the Woman's Bureau of the A. M. A., 287 Fourth Avenue, New York.

(It will add to the interest of the program if a round table in the center of the room is covered with white sheet wadding, draped around the edge with red, white and blue crepe paper; in the center of the table a Lincoln cabin may be made of brown corrugated cardboard with door, chimney and window like the picture. Down the chimney members of the Society may be invited to drop contributions for work among the mountain people or for the general work of the Society. Bits of Christmas trees may be planted in the cabin yard as a wind break, and over all can be powdered snow dust.

Perry pictures of Lincoln may be secured from the Perry Picture Co., two for 1 cent, and small Lincoln badges for each member to wear may be purchased from a stationer.)

At the proper points in the historical sketch insert the following numbers:

Solo—"We are coming, Father Abraham," by William Cullen Bryant.
Recitation—Speech at Gettysburg, followed by a resume of the story, "The Perfect Tribute," by Mary Shipman Andrews.
Solo—"Tenting To-night" (softly).
Last part of Second Inaugural Address: "Fondly do we hope, fervently do we pray," etc.

(Adapted from a program used by a New England auxiliary.)

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1915

The Daniel Hand Educational Fund for Colored People

Income for November from Investments.....	$6,158.50
Previously acknowledged	830.00
	$6,988.50

Current Receipts

EASTERN DISTRICT.

MAINE—$150.41.

Bath: Winter St. Ch., 27.43. **Ellsworth:** Mrs. B. and Friends, bbl. goods for Thomasville, Ga. **Gorham:** S. S., 4.89. **Hampden:** Ch., 5.18. **Madison:** Ch., 30. **Portland:** Ch., bbl. goods for Marion, Ala. **Southwest Harbor:** M. C. P., for Dorchester Academy, 10. **Waterford:** Second Ch., 5.50. **Winthrop:** Ch., 2.50.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer.

Cumberland Center: 22. **Lewiston:** Pine St., 30. **North Bridgton:** Y. P. S. C. E., 1. **Portland:** Second Parish, 3; Williston, 5.08. **Westbrook:** 3.83. Total, $64.91.

NEW HAMPSHIRE—$864.36.

(Donations, $271.41; Legacies, $592.95.)

Canterbury: Ch., 9.90. **Chester:** Ch., 12. **Concord:** First Ch., Missionary Society, box goods for Macon, Ga.; First Ch. Y. W. M. S., box goods for Tillotson College. **Concord, East:** Ch., 9.83. **East Alstead:** Ch., 2.85. **Francestown:** Ch., 12.61. **Hampton:** Ch., 28. **Hancock:** Ch., 7.70. **Hanover:** L. M. Soc., bbl. goods for Talladega. **Lyme:** Ch., 35. **Manchester:** Franklin St. Ch., 90. **Portsmouth:** North Ch., bbl. goods for Marion, Ala. **Tilton:** Ch., 63.52. **West Lebanon:** L. M. Soc., bbl., goods for Talladega.

Legacy.

Pelham: Mary C. Berry (622.13, less Legacy Tax, 29.18), 592.95.

VERMONT—$188.85.

Charlotte: Ch., 15.20. **Colchester:** Ch., two bbls. goods for Talladega College. **Derby:** First Ch., 12. **East Arlington:** Ch., 9.30; Ch. for Grand View, 5. **East Barre:** Ch., 2.50. **Hardwick:** Ch., 10. **Newbury:** T. C. K., 100. **Putney:** Ch., 4. **Quechee:** Ch., 1.97. **Sharon:** Ch., 4. **Thetford:** First Ch., 8.45. **Townsend:** First Ch., 4.43. **Wilder:** Ch., 2. **Wilmington:** Ch., 10.

MASSACHUSETTS—$9,615.29.

(Donations, $5,486.83; Legacies, $4,128.46.)

Andover: South Ch., 1. **Ashfield:** Ch., 19.36. **Auburndale:** Ch., 178.34; "Friends," three boxes books for Library, Talladega College. **Beverly:** Dane St. Ch., 30; C. E. Soc., 10. **Beverley:** Mrs. D. for S. A., Marion, Ala., 10. **Billerica:** Ch., 28.85. **Blandford:** Second Ch., 1.50.

Boston: S. W. for Talladega College, 10. **Dorchester:** Second Ch., 3; Mrs. E. T. for Tougaloo College, 50. **Jamaica Plain:** Boylston Ch., 8.83.

Braintree: First Ch., 11.54. **Brookline:** Mrs. E. A. for Tougaloo College, 30. **Brookline:** H. J. K., 25. **Cambridge:** Miss C. B. F. for S. A., Marion, Ala., 51.50. **Chester:** Second Ch., 2. **Clinton:** E. P. S., 5. **Dalton:** First S. S. for Dorchester Academy, 25; S. S. for Marion, Ala., 15; S. S., Home Dept. for Dorchester Academy, 10; Jr. C. E. Soc. for Dorchester Acad., 2; Mrs. L. F. C. for Wilmington, N. C., 30. **Dover:** Ch., 1.10. **East Brookfield:** F. P. for Talladega College, 5. **Everett:** First Ch., 22.55. **Feeding Hills:** Ch., 7. **Florence:** Ch., 46. **Georgetown:** Mrs. M. A. P., bbl. goods for Marion, Ala. **Granville Center:** First Ch., 4. **Great Barrington:** First S. S. for Dorchester Academy, 18.38. **Groton:** First Ch., 6.16. **Harvard:** Evan. Ch., 3. **Haverhill:** West Ch. C. E. Soc., 2.37. **Holbrook:** Winthrop Ch., 141.71. **Hollister:** Mrs. F. K. for S. A. Talladega College, 1. **Huntington:** Second Ch., 12. **Hyde Park:** First Ch., 97.50. **Lawrence:** United Ch., 26.83. **Linnfield:** Dorothy Taylor Society for Marion, Ala., 2. **Lowell:** Kirk St. Ch. for Marion, Ala., 10. **Melrose:** Ch., 35.10. **Merrimac:** First Ch., 8.67. **Middleboro:** First Ch., 15. **Milford:** First Ch. Benevolent Soc., bbl. goods for Talladega College. **Natick:** First Ch., 30. **New Boston:** Ch., 2. **New Braintree:** J. B. S. for S. A. Marion, Ala., 5. **Newbury:** Jr. C. E. Society, 1; Mrs. L. J. M., 1; Miss A. R., 1, for Straight College. **Newton:** Second Ch., 258. **Newtonville:** Central Ch., 115. **Northampton:** Edward Ch., 37.40; Edwards Ch. Missionary Soc. for Wilmington, N. C., 20; Mrs. M. W. for Wilmington, N. C., 25.83. **North Leominster:** Ch., 7.49; Miss C. L. W., box goods for Joppa, Ala. **Norwood:** Ch., 88.66; F. O. W., 1,032.50. **Orange:** Central Ch., 13. **Reading:** Ch., 48.22. **Rehoboth:** Ch., 16.51. **Somerset:** Ch., 2.67. **Somerville:** Prospect Hill Ch., 4; M. P. C. for Grand View, Tenn., 1. **Springfield:** First Ch. Women's Assoc. for Wilmington, N. C., 20; Memorial Ch. Woman's Guild for Wilmington, N. C., 10; Park Ch. King's Daughters for Wilmington, N. C., 10. **Southampton:** Ch., 26.50. **South Deerfield:** Ch., 24. **South Hadley Falls:** "G" for Straight University, 100. **Southwick:** Ch., 11. **Springfield:** North Ch., 6.80; North Ch., by a Member, 10. **Swampscott:** Ch., 6; First Ch. for Ballard Normal School, Macon, Ga., 1.55. **Taunton:** Trin. Ch., 39. **Wakefield:** First Ch. for Negro and Indian Work, 37.60. **Watertown:** Phillips Ch., 157.43. **Waverley:** First Ch. S. S. for Macon, Ga., 13.06; C. E. Soc. for Macon, Ga., 2.50. **Webster:** W. M. S., bbl. goods for Joppa, Ala. **Wellesley Hills:** First Ch., 61.80. **Wenham:** Ch., 11. **Westbore:** Benevolent Soc., 25. **W. Newbury:** Mrs. L. B. G. for Straight College, 4. **West Springfield:** First Ch., 12.85. **Whitinsville:** Village Ch., 1,262.72. **Williamstown:** College Friends for Willams College Room at Grand View, Tenn., 25. **Winchester:** H. P. for Moorhead, Miss., 25. **Wollaston:** S. A. H. for Lexington, Ky., 10. **Worcester:** Central Ch., bbl. goods for Talladega College.; D. H. F. for S. A., Talladega College, 100; Plymouth Ch., 36.35.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas.

W. H. M. A. for Salaries and Chinese, 704.10.

Legacies.

Ashby: Cecil F. Hayward, by W. J. Fish, Executor, 200. **Beverly:** Sarah Warner Clark, 666.67. **New Bedford:** C. P. Matthes, 2,389.42. **Newton:** Alvan A. Sweet, by Boston Safe De-

posit & Trust Co., Trustee, $2,617.11 (Reserve Legacy, 1,744.74), 872.37.

RHODE ISLAND—$465.71.

Barrington: Ch., 38.07. **Kingston:** Ch., 110. **Providence:** Central Ch., 282.64; A. M. P. for Moorhead, Miss., 25; "A Friend," 10. **Westerley:** Mrs. S. M. C., package goods for Marion, Ala.

CENTRAL DISTRICT.

CONNECTICUT—$1,497.21.

(Donations, $1,378.46; Legacy, $118.75.)

Bridgeport: Park St. S. S., 11.14; L. T. W. for Tougaloo College, 100. **Bristol:** Women's Guild, bbl. goods for Talladega College; J. T. C. for Tougaloo College, 5. **East Haven:** Ch., 32.50; H. M. Soc., bbl. goods for Talladega. **Enfield:** First Ch. S. S., 15. **Franklin:** H. M. Society for Thomasville, Ga., 8. **Glenbrook:** Union Ch. Missionary Soc., 30. **Goshen:** H. H. Club for Wilmington, N. C., 10. **Greens Farms:** Ch., 7.84. **Hadlyme:** Ch., 10. **Hartford:** W. F. G. for Talladega College, 5; "A Friend" for Joppa, Ala., 1. **Litchfied:** First Ch. W. H. M. S. for Grand View, 2. **Meriden:** Liberty Club for Wilmington, N. C., 10. **Middletown:** Mrs. J. H. B. for Thomasville, Ga., 20. **New Haven:** E. B. R. for Talladega College, 10. **Norwich:** Sodalitas Club for Lexington, Ky., 10. **Putnam:** Second Ch., 9.96. **Rockville:** Union Ch., 187; J. S., 40; Miss M. F., box goods for Marion, Ala. **Rocky Hill:** Ch., 3. **Southport:** Ch. for Cape Prince of Wales Mission, Alaska, 288. **South Windsor:** S. W. Aid W. C. H. M. U., bbl. goods for Talladega College. **Terryville:** S. S. for Talladega College, 6.65. **Thomaston:** Ch., 19.91. **Talcottville:** Mrs. J. G. T., for Marion, Ala., 40, and box goods; J. G. T. for Tougaloo College, 12. **Washington:** First Ch., 12. **Watertown:** First Ch., 49.55; "Grange" for Lexington, Ky., 11; C. E. L. for Lexington, Ky., 5. **Wauregan:** L. B. Society for Thomasville, Ga., 8. **Willimantic:** Mrs. J. M. G. for Saluda, N. C., 12. **Woodstock:** First Ch., 6.50. —— "E. A. N." for Hospital in Porto Rico, 100.

Woman's Cong'l Home Missionary Union of Conn., Mrs. H. DeWitt Williams, Treasurer.

Bridgewater: Woman's Aux., for Porto Rico Medical Mission, 10. **Fairfield:** Aux. for work among the Chinese in Cal., 5; Mrs. F. H. B. for S. A. at Moorhead, Miss., 10. **Farmington:** Woman's Association for Scholarships at Moorhead, Miss., 75. **Groton:** Aux. for Scholarship at Grand View, 20. **Hartford:** Fourth Ch. Aux. for Thomasville, Ga., 12; South Ch., Second Aux. for Thorsby Inst., 20. **Kensington:** Mission Study Class for Thomasville, Ga., 80c. **Nepaug:** Aux. for Grand View, Tenn., 5.61. **South Manchester:** Center Ch. L. B. Soc. for Thomasville, Ga., 22. **Stamford:** Ladies' Aid Soc. for Porto Rico Medical Mission, 15. **Torrington:** First Ch. H. M. Soc. for Scholarship at Gregory Institute, 10. **Waterbury:** Second Ch. Woman's Assoc. Home Dept. for Thomasville, Ga., 25. **Winsted:** Second Ch. Traveler's Club for Talladega College, 25; Second Ch., Primary S. S., 25. Total, $280.41.

Legacy.

Hartford: William L. Bemis (175, less expenses, 56.25), 118.75.

NEW YORK—$5,039.75.

Barry: "Henson Peake," 3. **Berkshire:** First Ch., 27.12; Miss H. B. J., 3. **Binghamton:** "Civis," 10. **Briar Cliff:** "Friends" for Grand View, 42.85. **Buffalo:** First Circle King's Daughters for Moorhead, Miss., 25. **Brooklyn:** Bushwick Ave. Ch., 40; Clinton Ave. Ch., 1,131.09; Flatbush Ch., 79.57; Ch. of the Pilgrims, bbl. goods for Marion, Ala.; Lewis Ave. Bible School for Grand View, Tenn., 20; South Cong'l S. S., 36.39 (26.39 of which for scholarship at Pleasant Hill, Tenn.); Willoughby S. S., 3.64; "A Friend," for Hospital at Humacao, Porto Rico, 25; M. L. R., 10. **Buffalo:** W. H. C. for Talladega College, 200; W. H. C. for Tougaloo College, 200; S. E. W., 10. **Canandaigua:** First Ch., 50; S. S. for Tougaloo College, 25; Dr. H. C. B., 2; Mrs. A. G. C., 5; Miss C. E. C., 10; Dr. R. G. C., 25; Misses A. P. & I. P. G., 5; E. G. H., 5; F. H. H., 10; H. W. H., 6; Dr. J. H. J., 5; W. J. McF., 5; Mrs. E. S., 12; Mrs. L. L. T., 20, for Tougaloo College. **Chappaqua:** First Ch., 5. **Fulton:** Delta Alpha S. S. Class, bbl. goods for Joppa, Ala. **Gasport:** W. M. U., bbl. and box goods for Marion, Ala. **Gloversville:** First Ch., 129.80; Woman's Benevolent and Missionary Assoc., 35. **Hamilton:** Missionary Soc., two bbls. goods for Marion, Ala. **Homer:** Ch., 10. **Jamestown:** First Ch., 125; W. M. Soc., bbl. goods for Joppa, Ala. **New York:** J. H. S. for Talladega College, 50; Broadway Tabernacle Ch., 948.20; North New York Ch., 25; Miss D. E. E. for Ceiling, at Grand View, Tenn., 10; N. C. K. for Tougaloo College, 100. **Paris:** Ch., 7. **Port Leyden:** Ch., 3.54. **Riverhead:** Sound Ave. S. S. for Hospital in Porto Rico, 36.63. **Sherburne:** Dr. & Mrs. G. for Hospital Salary, Talladega College, 500. **Wadhams:** Ch., 11.45; Ch., bbl. goods for Marion, Ala. **Wading River:** Ch., bbl. goods for Marion, Ala. **Warsaw:** Mrs. P. M. R. for Thomasville, Ga., 35; "Friends in Warsaw," 10. **Wellsville:** Mrs. Hoyt's S. S. Class, bbl. goods for Joppa, Ala. **White Plains:** Mr. & Mrs. F. H. W. for Saluda, N. C., 100; —— "E'st. of S. S.," 100.

Woman's Home Missionary Union of N. Y., Mrs. W. A. Kirkwood, Treasurer.

Arcade: K. G., 2.80. **Brooklyn:** Clinton Ave. Ch. "Friends" for Marion, Ala., 70; Ch. of the Pilgrims W. G., 20; Park S. S. for Piedmont College, 10. **Canandaigua:** W. H. M., 25; W. H. M. for S. A. at Fisk University, 50. **Churchville:** Friendship Class for Piedmont College, 25. **Jamestown:** First W. U., 10. **Norwich:** H. M., 7. **Norwood:** W. M., 7. **Suffolk Association:** Collection for Piedmont College, 9.67. **Utica:** Bethesda W. M. for Porto Rico, 10; —— "Forward" Rockland County for Marion, Ala., 500. Total, $746.47.

NEW JERSEY—$343.20.

East Orange: First Ch., 50.10. **Glen Ridge:** Ch., two boxes goods for Talladega College. **Jersey City:** Mrs. J. H. L. for Straight College, 5. **Montclair:** First Ch., 200; Mrs. W. T. L. A., box goods for Talladega College; W. I. L. A. for Tougaloo College, 50. **Nutley:** St. Paul's Ch., 20; Miss V. D. B. for Saluda, N. C., 7.50. **Plainfield:** A. M., box goods for Marion, Ala. **Upper Montclair:** Watchung Ave. S. S., 5.60. **Verona:** Miss. Soc. First Ch., box goods for Marion, Ala. **Westfield:** S. S., 5.

PENNSYLVANIA—$36.02.

Philadelphia: Central Ch. for Grand View, Tenn., 5; Miss S. N. for Marion, Ala., 31.02.

DISTRICT OF COLUMBIA—$11.47.

Washington: Plymouth Ch. S. S., 3.47; Livingston Missionary Soc. of Howard University, 8.

INTERIOR DISTRICT.

OHIO—$537.04.

Alliance: Ch., 1.40. **Amherst:** Second Ch., 4.20. **Ashtabula:** Ch., 7. **Brighton:** 2.50. **Akron:** First Ch. Ladies, Calendars for Talladega College; West Ch., 17; F. F., one Furnace for Talladega College; Mrs. W. H. U. for Talladega College, 15. **Cleveland:** Archwood Ch., 20; Euclid Ave. Ch. for Talladega College, 5; F. C. for Talladega College, 5; Grace Ch., 6; Hough Ave. Ch., 7.43; United Ladies' Soc., 35c; W. H. M. Soc., bbl. goods for Talladega; Mrs. H. M. C. for Talladega College, 25; T. M. B. for Talladega College, 5; Dr. W. B. C. for Tougaloo College, 25; J. R. P. for Talladega College, 10; Mrs. M. W. S. for Talladega College, 10. **East Cleveland:** East Ch., 6.60. **Cincinnati:** Plymouth Ch. for Talladega College, 5; Walnut Hills

Ch., 7.85. **Columbus:** First Ch., 40; G. W. B. for Talladega College, 2; C. F. E. for Talladega College, 2; W. D. H. for Talladega College, 5. **Elyria:** First Ch., box goods for Talladega College. **Lakewood:** Ch., 6. **Lucas:** A. L., 10. **Oxford:** Western College Missionary Soc. for Thomasville, Ga., 45. **Mallet Creek:** Ch., bbl. goods for Talladega College. **Mansfield:** Mrs. M. T. A. for Talladega College, 10; "Friend" for Tougaloo College, 5. **Marietta:** "Friends," Rugs for Foy Cottage, Talladega, Ala. **Medina:** Ch., 63.50. **Mt. Vernon:** "Camp Wabun Annung," box goods for Foy Cottage, Talladega College. **Newark:** Plymouth Ch., 3.60. **Oberlin:** First Ch., 27.35; Second Ch., 44.21; L. H. M. Soc., bbl. goods for Talladega. **Parkman:** Ch., 6.20. **Sandusky:** Miss Dedham's S. S. Class, goods for Talladega College; F. E. D. for Talladega College, 5. **Strongsville:** Ch., 3. **Toledo:** Park Ch. for Talladega College, 1; J. A. B. for Talladega College, 5. **Troy:** Ch., 5. **Twinsburg:** Ch., 4.75; S. S., 1.60; C. E. Soc., 70c. **Wakeman:** Missionary Soc., bbl. goods for Talladega College. **Wellington:** First Ch., 18. **West Park:** Ch., 7. **Willoughby:** Miss F. A. P., 20.

Woman's Home Missionary Union of Ohio, Mrs. F. E. Walters, Treasurer.

Cleveland: Park Ch. C. E., 78c. **Fredericksburg:** W. S., 2.10. **Ironton:** W. M. S., 1.68. **Jefferson:** W. S., 94c. **Madison:** Central W. S., 4.62. **Mansfield:** Mayflower W. G., 68c. Total, $10.80.

INDIANA—$26.50.

Fort Wayne: Plymouth Ch., 10.50; Mrs. J. G. for Talladega College, 5; J. S. H. for Talladega College, 10; Mrs. J. W. for Talladega College, 1.

MICHIGAN—$246.21.

Ann Arbor: First Ch., 75. **Battle Creek:** Mrs. H. for Grand View, Tenn., 1. **Bay City:** Ch., 2.56. **Bostwick Lake:** Ch., 4. **Calumet:** S. S. for Theo. S. A., Talladega College, 37.50. **Coloma:** Ch., 3. **Detroit:** First Ch., 73.38. **Eastport:** Ch., 1. **Howell:** Mrs. S. E. A. B., 2; Miss S. J. B., 1. **Kalamazoo:** Mrs. A. J. K., 5. **Lowell:** "Cheerful Workers" for Athens, Ala., 4. **Romeo:** Ch., 2.50. **Traverse City:** First Ch., 7.32. **Union City:** Ch., 10.

Woman's Home Missionary Union of Michigan, Mrs. C. O. Davis, Treasurer.

Benzonia: 8. **Chelsea:** 5.20. **Jackson:** First, 3.75. Total, $16.95.

WESTERN DISTRICT.

ILLINOIS—$982.75.

Austin: "Friends" for Grand View, 15. **Canton:** First Ch., 17.15. **Champaign:** First Ch., 52.50. **Chicago:** Garfield Park Ch., 10; Leavitt St. Ch., 1.62; Maplewood Ch., 1.33; Rogers Park Ch., 25; South Ch., 25.85; B. F. H., one box tools for Talladega College; V. F. L. for Talladega College, 100; J. R. M., 5; R. M., 5; E. K. W., 100, for Tougaloo College. **Elgin:** First S. S. for S. A., Grand View, 15; A. D. E. for Tougaloo College, 100. **Evanston:** First Ch., 200. **Geneva:** Ch., 11. **Granville:** Rev. R. K. S. for Joppa, Ala., 2.55. **Griggsville:** S. S., two packages papers for Talladega College. **Kewanee:** First Ch., 17.64. **Lakeville:** L. M. Soc., bbl. goods for Moorhead, Miss. **La Moille:** First Ch., 3. **Lockport:** Ch., 10. **Moline:** First W. S. for S. A. Fisk University, 34.50; Mrs. W. P., bbl. goods for Marion, Ala. **Naperville:** German Ch., 3. **Oak Park:** First S. S., 15; First S. S. for Fort Berthold Mission, 9. **Ottawa:** W. H. M. U. for Moorhead, Miss., 8. **Roberts:** S. S. for American Highlanders, 2.40. **Roscoe:** Ch., 2.65.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer.

Alton: Ch. of the Redeemer W. S., 2. **Canton:** W. S., 2. **Chicago:** Irving Park Immanuel W. S., 1; Fifty-Second St. W. S., 10; Leavitt St. W. S., 3.56; New England W. S., 20; Pilgrim Woman's Federation, 3; Ravenswood W. S., 10; New First W. S., 6; South Missionary Guild, 2; University W. S., 7; Washington Park W. S., 3; Watson Park W. S., 1. **South Chicago:** W. S., 2. **Elgin:** First W. S. for Fisk U., 25. **Forest:** W. S., 1. **Ivanhoe:** W. S., 5. **Kewanee:** First W. S., 4. **Mattoon:** First W. S., 3. **Moline:** First W. S., 2. **Morgan Park:** W. S., 2. **Oak Park:** First W. S., 24.50; First W. S. for Grand View, 2.50; First Y. L. M. S., 5. **Pana:** W. S., 1. **Plainfield:** Mission Band for Crow Agency, Mont., 4. **Polo:** Ind. Pres. W. S., 1. **Seward:** Winnebago Co. W. S., 6. **Stillman Valley:** W. S., 7. **Sycamore:** W. S., 5. **Toulon:** W. S., 3. **Wheaton:** W. S., 6. **Winnetka:** W. S., 10. **Woodburn:** W. S., 1. Total, $190.56.

IOWA—$504.38.

Ames: Ch., 30.25. **Ashton Chapel:** Ch., 2.18. **Blencoe:** Ch., 4. **Boone:** Miss I. S., box books for Marion, Ala. **Chapin:** Ch., 3.50. **Davenport:** Berea Ch., 2.42; Edwards Ch., 10.95. **Des Moines:** North Park Ch. for S. A., Talladega, 10; Greenwood Ch., 5.17; North Park, 11.01; Plymouth, 9.68; H. M. S. for Marion, Ala., 2.50. **Dubuque:** First Ch., 47.11. **Emmetsburg:** Ch., 9.65. **Fort Dodge:** Ch., 9.77. **Garden Prairie:** Ch., 9.08. **Grinnell:** Ch., 24.20; W. H. M. U., bbl. goods for Talladega. **Mason City:** Ch., 10. **Montour:** Ladies of Cong'l Church, box goods for Talladega College. **New Hampton:** First Ch., 2.88. **Oskaloosa:** Ch., 4.10. **Otho:** Ch., 12. **Postville:** H. R. for Talladega College, 50. **Red Oak:** Ch., 4; W. M. S., 3. **Riceville:** C. H. H., three bbls. goods for Marion, Ala. **Salem:** L. M. Soc., box goods for Moorhead, Miss.; Missionary Soc., box rugs for Talladega College. **Sioux City:** First Ch., 36.30. **Stuart:** Ch., 16.45. **Tabor:** Ch., 7. **Treynor:** German Ch., 7. **Waterloo:** Ch., two boxes goods for Marion, Ala. **Webster City:** Miss A. J., two boxes goods for Talladega College. **Whiting:** First Ch., 40.

Woman's Home Missionary Union of Iowa, by Mrs. H. K. Edson, Treasurer.

Cherokee: W. S., 4.36. **Earlville:** C. E. Soc., 15. **Eddyville:** W. S., 1. **Eldora:** Juniors for S. A., Santee, Neb., 4. **Glenwood:** W. S., 2.50. **Grinnell:** W. S., 5.20. **Hawarden:** W. S., 2.50. **Mason City:** W. S., 87c. **McGregor:** W. S., 4.05. **Miles:** S. S. for S. A., Santee, Neb., 5. **Ottumwa:** First W. S., 8.16. **Riceville:** Personal, 20. **Shenandoah:** W. S., 10. **Strawberry Point:** W. S., 4.16. **Traer:** W. S., 27.50. **Union:** W. S., 1.66. **Webster City:** W. S., 4.22. Total, $120.18.

WISCONSIN—$599.87.

Appleton: First Ch., 15. **Beloit:** First Ch., 22.50 (11.25 of which for Tougaloo University); First Ch. and "Friends" for Desk Fund, Tougaloo, Miss., 300. **Brandon:** Ch. for Thomasville, Ga., 5. **Brodhead:** W. M. Soc., bbl. goods for Joppa, Ala; Mrs. A. S. M., 10; Miss A. A. W., 5, for Joppa, Ala. **Burlington:** Ch., 7. **Clinton:** Ch., 2.61. **Clintonville:** Ch., 3. **Emerald Grove:** Ch., 9. **Fond du Lac:** Plymouth Ch., 30. **Madison:** Plymouth Ch., 2.25. **Mazomanie:** Ch., 3. **Mellen:** Union Ch., 2. **Milton:** Ch., 3. **Milwaukee:** Grand Ave. Ch., 29.50; Plymouth Ch., 25. **New Richmond:** Ch., 2.45. **Oconomowoc:** Ch., 96c. **River Falls:** First Ch., 27.21. **Spring Valley:** C. E. Soc., 5.

Woman's Home Missionary Union of Wisconsin, Miss Mary L. McCutchan, Treasurer.

Appleton: Jr. S. S. for Joppa, Ala., 14.26; W. M. S., 10. **Beloit:** Second W. M. S., 8. **Brodhead:** Ch., 3.70. **Cumberland:** Ladies' Soc., 1. **Delavan:** Curtis Club, 2. **Eau Claire:** First W. M. S., 5.50. **Elroy:** W. M. S., 2. **Evansville:** Y. L., 6. **Janesville:** W. M. S., 5. **Milwaukee:** Grand Ave. W. U., 3.40. **Mukwonago:** W. M. S., 1. **Racine:** Plymouth W. M. S., 5. **Rhinelander:** W. M. S., 1.75. **Ripon:** W. M. S., 15. **Sun Prairie:** W. M. S., 1.28. **Token:** Ladies' Aid, 1. **Waukesha:** W. M. S., 4.50. Total, $90.39.

MINNESOTA—$339.13.
Benson: First Ch. W. H. M. S. for S. A., Grand View, Tenn., 10. **Duluth:** Pilgrim Ch., 21; Mrs. S. E. M. for Joppa, Ala., 25. **Faribault:** Ch., 10. **Glenwood:** Ch., 1.05. **Hutchinson:** First Ch., 9.25. **Marietta:** Ch., 89c. **Medford:** Ch., 4.83. **Minneapolis:** First Ch., 5.25; Fifth Ave., 7.50; Fifth Ave. Ch. L. M. Soc., bbl. goods for Marion, Ala.; Fremont Ave., 3.41; Lyndale, 16; Linden Hills, 3.73; Lynnhurst, 2.12; Park Ave. Ch., 18.29; Plymouth Ch., 41.65; Mrs. D. C. C. for Santee, Neb., 25. **Moorhead:** Mrs. J. S. C., 5. **St. Paul:** Pacific Ch. L. M. Soc., bbl. goods for Moorhead, Miss.; University Ave., 1.07; Mrs. A. H. G. for Moorhead, Miss., 10. **Spring Valley:** Ch., 68c.

Woman's Home Missionary Union of Minnesota, Mrs. A. M. Burch, Treasurer.
Alexandria: 6. **Austin:** 6.90. **Biwabik:** 51c. **Cannon Falls:** 1.91. **Crookston:** 3.40. **Detroit:** 85c. **Excelsior:** 7.82. **Fairmont:** 1. **Hancock:** 6.65. **Glyndon:** W. M. S., 78c; C. E. Soc., 10.03. **Graceton:** 68c. **Granada:** 1.02. **Hawley:** 1.02. **Mantorville:** 1.28. **Minneapolis:** First 4.46; Fifth Ave., 5.93; Forest Heights, 2.55; Fremont Ave., 2.37; Lowry Hill, 3.74; Lyndale; 5.27; Open Door, 78c; Pilgrim, 4.57; Plymouth, 11.50; St. Louis Park, 85c. **Morris:** 3.25. **Morristown:** 1.36. **New Ulm:** 85c. **St. Paul:** Olivet, 6.50; St. Anthony Park, 3.83; South Park C. E. Soc., 1.45. **Spring Valley:** 3.26. **Stewartville:** 1.70. **Verndale:** Aldrich, 75c. **Wadena:** 68c. **Worthington:** 1.91. Total, $117.41.

MISSOURI—$90.74.
Kansas City: First Ch., 56.24; Tabernacle Ch., 2. **St. Louis:** O. L. W. for Talladega College, 25. **Sedalia:** First Ch., 7.50.

KANSAS—$69.99.
Humboldt: "A Friend," 7.25. **Independence:** Ch., 14.74. **Iola:** Mrs. M. N. for Talladega College, 5. **Lawrence:** Plymouth Ch. Missionary Soc., box goods for Talladega College; Mrs. S. H. P. for Talladega College, 10; A. W. W. for Talladega College, 5. **Topeka:** First Ch., 10. **Wichita:** Mrs. M. J. T. for Talladega College, 18.

NEBRASKA—$176.47.
Camp Creek: Ch., 6.75. **Geneva:** Ch., 6.25. **Hastings:** Ch., 44. **Lincoln:** First Ch., 50c; Plymouth Ch., 50; S. S., 5.86. **Omaha:** St. Mary's Ave. Ch., 60. **York:** German Zion Ch., 3.11.

NORTH DAKOTA—$3.00.
Hettinger: First Ch., 3.

SOUTH DAKOTA—$73.23.
Aberdeen: Ch., 2.89. **Buffalo:** Ch., 1.44. **Centerville:** Ch., 1. **Cheyenne:** Ch., 91c. **Clark:** Ch., 10. **Hetland:** Ch., 1.13. **Milbank:** Ch., 5. **Moreau River:** Ch., 1.32. **Oahe:** Ch., 2. **Upper Cheyenne:** Ch., 1.29. **Valley Springs:** Federated Ch., 4.95. **Yankton:** Ch., 4.50.

Woman's Home Missionary Union of South Dakota, Mrs. A. Loomis, Treasurer.
Academy: W. S., 1.80. **Alcester:** W. S., 1.40. **Armour:** W. S., 84c. **Belle Fourche:** W. S., 90c. **Canova:** W. S., 1.10. **Chamberlain:** W. S., 1.80. **Deadwood:** W. S., 60c. **Drakola:** W. S., 48c. **Duncan:** W. S., 60c. **Hudson:** L. A., 30c; C. E., 60c. **Huron:** W. S., 2.10. **Lake Preston:** W. S., 1.20. **Loomis:** W. S., 84c. **Milbank:** W. S., 1.20. **Mitchell:** W. S., 2.16. **Rapid City:** W. S., 1.55. **Redfield:** W. S., 2.25. **Ree Heights:** W. S., 2.24. **Sioux Falls:** W. S., 3.40. **Valley Falls:** W. S., 84c. **Vermillion:** W. S., 1.20. **Watertown:** W. S., 3. **Willow Lakes:** W. S., 65c. **Yankton:** W. S., 3.75. Total, $36.80.

COLORADO—$21.50.
Colorado Springs: First Ch., 19.50; First Ch. S. S. Class for Pleasant Hill, 2.

WYOMING—$7.48.
Dayton: Ch., 25c. **Sheridan:** Ch., 5.20. **Superior:** Ch., 50c. **Van Tassell:** Ch., 8c. **Wheatland:** Ch., 1.45.

OKLAHOMA—$14.50.
State Cong'l Association for Tillotson College, 14.50.

ALASKA—$1.00.
Cape Prince of Wales: Eskimos for Thornton Memorial Chapel, 1.

PACIFIC DISTRICT.

CALIFORNIA (NORTHERN)—Legacy, $499.75.
San Francisco: Estate of Mrs. Jane R. Gelett (500 less expenses, 25c), 499.75.

CALIFORNIA (SOUTHERN)—$230.00.
Los Angeles: E. S. M. for Hospital in Porto Rico, 25. **Pomona:** Mrs. M. L. A. for Building Fund, Grand View, Tenn., 200. **Redlands:** Mrs. E. R. S. for Saluda, N. C., 5.

WASHINGTON—$51.00.
Krupp: Zion Ch., 5. **Odessa:** German Emmaus Ch., 20. **Packard:** German Immanuels Ch., 10. **Seattle:** Pilgrim Ch. Home Jr. Soc. for Marion, Ala., 3; Mrs. G. R. Baker for Marion, Ala., 8. **Walla Walla:** German Ch., 5.

THE SOUTH, ETC.

KENTUCKY—$18.97.
Berea: Union Ch. of Christ, 18.97.

NORTH CAROLINA—$45.58.
Bricks: S. S., 7.08; Miss N. P., 5, for Joseph K. Brick School. **Saluda:** Mrs. R. C. C. for Saluda, N. C., 5.50; Miss M. A. P. for Saluda, N. C., 3.

Woman's Missionary Union of North Carolina, Mrs. F. R. Flynn, Treasurer.
W. H. M. U. of N. C., 25.

SOUTH CAROLINA—$5.00.
Columbia: Ch., 5.

TENNESSEE—$507.32.
Chattanooga: Pilgrim Ch. Priscilla Class for S. A., Grand View, Tenn., 10. **Crossville:** Ch., 5.15. **East Lake:** C. E. Soc. for S. A., Grand View, 18. **Grand View:** "Friends" through the Faculty of Grand View Normal Institute, 444.52; Miss N., for Ceiling, 20. **Knoxville:** Ch., 1. **Pleasant Hill:** Proceeds of sale of Rugs for Pleasant Hill Academy, 8.75.

GEORGIA—$11.80.
Albany: Dr. J. M. B., 5; Davis Grocery Co., 2.25; Rawlins Market, 1; Mr. E., 1; Miss L., 75c; Mrs. P., 50c; Mrs. W., 50c, for Albany Normal School. **Andersonville:** Ch., 80c.

ALABAMA—$0.50.
Marion: Miss A. McC. for Lincoln Normal School, 50c.

MISSISSIPPI—$66.00.
Clinton: R. M. F., 5; Mrs. J. A. R., 5; R. I. S. for Mt. Hermon Seminary, 10. **Jackson:** Tougaloo League for Tougaloo College, 31. **Moorhead:** Miss F. G., 5. **Ridgeland:** Mrs. A. G. R., for Mt. Hermon Seminayr, 10.

LOUISIANA—$1.00.
Schriever: St. Marks Cong'l Ch. W. S., 1.

TEXAS—$53.87.
Austin: Students of Tillotson College, 4.37; W. H. H., books for Library, Tillotson College; State Cong'l Association for Tillotson College, 49.50.

FLORIDA—$10.00.
Woman's Home Missionary Union of Florida, Mrs. W. J. Drew, Treasurer.
Daytona: Woman's Aux., 10 (5 of which for Thorsby, Ala., and 5 for Demorest, Ga.).

PORTO RICO—$2.00.
Santurce: Ch. and S. S., 2.

SUMMARY FOR NOVEMBER, 1915.

Donations	$18,068.94
Legacies	5,339.91
Total	$23,408.85

SUMMARY TWO MONTHS.
From October 1, to November 30, 1915.

Donations	$25,775.10
Legacies	8,615.19
Total	**$34,390.29**

Congregational Church Building Society

Charles H. Baker, Treasurer - - 287 Fourth Avenue, New York, N. Y.

Receipts for July, August, September and October 1915

INTEREST ON CHURCH LOANS—$2,268.67.

CALIFORNIA—
Corona: 1st, 48. **Porterville:** 89.25. **Whittier:** Plymouth, 40.

COLORADO—
Denver: City Park, 36. **Greeley:** 1st, 38.25.

CONNECTICUT—
Bridgeport: Swedish, 50.

IDAHO—
Boise City: 58.17.

ILLINOIS—
Austin: 1st, 34. **Chicago:** Waveland Ave., 16.93; Wellington Ave., 132; Rogers Park, 120. **East St. Louis:** Goodrich, 133.23. **Wilmette:** 24.50.

INDIANA—
East Chicago: 1st, 50.

IOWA—
Des Moines: Plymouth, 17.81. **Mt. Pleasant:** 1st, 39.

MASSACHUSETTS—
Atlantic: Memorial, 30. **Lynn:** Scandinavian, 133.50. **Waban:** Union, 50.

MICHIGAN—
East Lansing: Peoples, 24. **Traverse City:** 1st, 23.

MINNESOTA—
Glenwood: Union, 13.60.

MISSOURI—
Kansas City: Prospect Ave., 40. **St. Louis:** Cheltenham, 35.

NEBRASKA—
Cambridge: 1st, 36.

NEW JERSEY—
Grantwood: 35.

NEW YORK—
Buffalo: Pilgrim, 42; Plymouth, 44. **Mount Vernon:** 148.50. **New York:** Mt. Hope, 135. **White Plains:** Westchester, 88.50.

NORTH DAKOTA—
Grand Forks: Plymouth, 55.68.

OHIO—
Cleveland: Swedish, 28. **Lorain:** 2nd, 15.

OKLAHOMA—
Muskogee: 1st, 35.

OREGON—
Portland: Ger., 30.

PENNSYLVANIA—
Philadelphia: Kensington, 87.50; Park, 24.

SOUTH DAKOTA—
Redfield: 13.

TENNESSEE—
Knoxville: 25.50.

WASHINGTON—
Kennewick: 1st, 29.75. **Seattle:** Pilg., 15; University, 31.96. **Spokane:** Swedish, 4.

WISCONSIN—
Racine: 1st, 24.04; Plymouth, 45.

INTEREST ON INVESTMENT—$2,234.17.
Aurora, Elgin & Chi. R. R., 125. Baltimore & Ohio R. R., 365. Boston & Lowell R. R., 175. C. M. & St. Paul R. R., 60. Chicago Hebrew Mission, 90. C. R. I. & Pacific, 200. Cleveland Trust Co., 35. Conn. & Passumpsic R. R., 12. Concord & Montreal R. R., 10.50. C. R. Hickok, **Cato, N. Y.:** 80. Lawyers Mtg. Co., 169.17. N. Y. C. & H. R. R., 887.50. Springfield F. & M., 25.

INTEREST ON BANK ACCTS., ETC.—663.41.
Astor Trust Co., 220.40. **Bankers Trust Co.**, 33.21. Corn Ex. Bank, 243.75. **Guernsey, Wyo.:** 5. **Sparks, Okla.:** 9. Union Trust Co., 152.05.

MISCELLANEOUS—$479.81.
Armada, Mich.: 34.86. **Columbus, Mont.:** 50. **El Reno, Okla.:** Tax Rebate, 2. **Glen Ellyn, Ill.:** 100. Notary Fees, 10.30. **San Mateo, N. M.:** Ins. Prem., 3.50. **Toledo, Ia.:** Damages, 29.15. **West Haven, Ct.:** 250.

PARTICULAR CHURCHES—$384.50.

COLORADO—
Denver: Berkeley, 5; City Park, 20; 1st, 100; Ohio Ave., 40; Pilgrim, 6; Plymouth, 125; Second, 56.50; Third, 29.50.

ILLINOIS—
W. H. M. U.: **Odell:** C. E., 2.50.

FOR PARSONAGE BUILDING—$7,517.95.

CALIFORNIA—
Beckwith: 1st, on loan, 5. **Ceres:** Smyrna, on loan, 12.50. **Escondido:** On loan, 36.25. **Fresno:** 3rd Germ., on loan, 25. **Monrovia:** 1st, on loan, 50. **Pasadena:** North, on loan, 50. **Sanger:** Salem, on loan, 10. **Wasco:** 1st, on loan, 15.

COLORADO—
Craig: 1st, on loan, 27.50. **Denver:** Pilgrim, on loan, 12. **Fort Collins:** Germ., on loan, 50. **Globeville:** 1st Germ., on loan, 100. **Julesburg:** 1st, on loan, 25. **Pueblo:** Pilg., on loan, 75. **Redvale:** 1st S. S., on loan, 5. **Windsor:** German, on loan, 55.

CONNECTICUT—
Hartford: Mrs. L. B., 10. **Kensington:** Mrs. S. A. H., 5. **New London:** Mrs. J. H. H., 200. **New Haven:** Danish, on loan, 80. **North Granby:** Swedish, 25; Swedish, loan, 25. **Norwich:** Miss M. F. N., 40. **Wallingford:** Mrs. M. C. K., 10.
W. H. M. U.: **Kensington:** 15.

IDAHO—
Kellogg: Plymouth, on loan, 30. **Lewiston Orchards:** On loan, 100. **West Lake:** 1st, on loan, 10.

ILLINOIS—
Chicago: Wellington, on loan, 300.

IOWA—
Belle Plaine: 1st, on loan, 50. **Eddyville:** 1st, on loan, 20. **Muscatine:** Mulford, bal. on loan, 385.
W. H. M. U.: **Bondurant:** 1.55. **Cedar Rapids:** 1st, 4.50; 1st C. E., 75c; 1st Philathea, 3; 1st S. S., 3; 1st Jr. W. W., 75c. **Cresco:** 86c. **Davenport:** Edwards, 2.86. **Des Moines:** Greenwood, 2.66; Plymouth, 1.50. **Fort Dodge:** 10. **Glenwood:** 1.20. **Grinnell:** 15.20. **Humboldt:** S. S., 5. **Iowa City:** 1st, 2.90. **Iowa Falls:** 3.52. **Mason City:** 1st, 1.08. **Ottumwa:** 1st, 3.34. **New Hampton:** 1st, 1.60. **Red Oak:** 2. **Riceville:** 92c. **Rockford:** 1.36. **Spencer:** 2.40; S. S., 1.55. **Webster:** 1.26. **Webster City:** 2.70; S. S., 66c.

LOUISIANA—
Schriever: St. Marks, on loan, 3.

MAINE—
Ashland: Union, on loan, 10. **Bath:** Mrs. A. L. P., 2. **Cumberland Center:** Mrs. B. P., 1; Mrs. F. S. P., 2. **Lincoln:** 1st, on loan, 60. **Masardis:** On loan, 20. **Portland:** Deering, on loan, 50.

MASSACHUSETTS—
Boston: Mrs. E. F. G., 5. **Brookline:** Mrs. E. R. L., 10; P. P. E., 100. **Dalton:** Mrs. F. H. C., 5. **Great Barrington:** Mrs. M. L. C.,

5. **Holbrook**: Mrs. L. B. M., 1. **New Bedford**: Mrs. E. R. H., 20. **Newburyport**: Mrs. L. J. M., 1. **Newton**: Mrs. S. J. H., 10; Mrs. N. A. Rust, 2. **North Easton**: Swedish, on loan, 50. **Petersham**: E. B. D., 50. **Roxbury**: Mrs. A. C. T., 10. **Smiths**: M. A. S., 5. **Spencer**: Sybil A. Temple, 5. **Springfield**: Mrs. H., 15; Mrs. J. A. A., 25. **Waltham**: Mrs. M. A. C., 1. **West Medway**: F. L. K., 25. W. H. M. A.: **Mass & R. I.**: 600.

MINNESOTA—
Biwabik: 1st, on loan, 30. **Mankato**: 1st, on loan, 33.75. **Minneapolis**: Fremont, on loan, 100.

MONTANA—
Glasgow: 1st, on loan, 100. **Laurel**: German, on loan, 20. **Roundup**: On loan, 60.

NEBRASKA—
Dunning: On loan, 45. **Grand Island**: 1st, on loan, 50. **Hastings**: German, on loan, 100. **Riverton**: On loan, 25. **Uehling**: On loan, 30. **Wahoo**: 1st, on loan, 300.

NEW HAMPSHIRE—
Derby: A Friend, 50c. **Rindge**: Mrs. M. A. W., 5.

NEW MEXICO—
Ranchos de Atrisco: On loan, 2.50.

NEW YORK—
Cortland: Mrs. M. K. H., 2. **Fairport**: Mrs. E. M. C., 2. **Malone**: Mrs. O. J. L., 1. **New York City**: Mrs. C. D. W., 2; Miss L. E. R., 5; Mrs. M. L. R., 50. **Osceola**: 1st, on loan, 12.50. **Pine Island**: Germ., on loan, 25. **Richmond Hill**: Mrs. N. A. S., 2. **Roscoe**: On loan, 45. **Syracuse**: Mrs. I. C. R., 5.

NORTH DAKOTA—
Bowman: On loan, 20. **Dawson**: Union, on loan, 25. **Esmond**: On loan, 70. **Granville**: On loan, 50. **Mohall**: On loan, 40. **Nekoma**: On loan, 20. **New England**: On loan, 80. **New Rockford**: 1st, on loan, 50. **Oriska**: On loan, 15. **Regent**: On loan, 40. **Sentinel Butte**: 1st, on loan, 25.

OHIO—
W. H. M. U.: **Cleveland**: Hough S. S., 2.50.

OKLAHOMA—
Alva: Rent, 56. **Breckenridge**: On loan, 7.50. **Doby Springs**: 1st, on loan, 12.50. **Medford**: 1st, on loan, 35. **Pond Creek**: On loan, 5. **West Guthrie**: 4.50; Rent, 11.25.

(Continued in February number)

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

November, 1915

CALIFORNIA—$5.00.
Glendale: 1st Gleaner Class S. S., 5.

COLORADO—$5.00.
Colorado Springs: 1st, 5.

CONNECTICUT—$239.99.
Bridgeport: Park St. S. S., 11.05. **Chaplin**: 5.60. **Enfield**: 1st S. S., 15. **Griswold**: 1st, 7. **Mansfield**: (Storrs) 2nd, 4. **Middle Haddam**: 2. **New Haven**: Ch. of Redeemer, 33.66. **North Haven**: 5.73. **Plainville**: 10.05. **Putnam**: 2nd S. S., 9.04. **Rockville**: Union, 82. **Rocky Hill**: 1. **Washington**: 1st, 4. **Waterbury**: Bunker Hill, 6. **Watertown**: 1st, 3.86.
Woman's Home Miss'y Union: **Bristol**: Swedish, 2. **Ellington**: W. Aux., 5. **Fairfield**: Aux., 10. **Southington**: W. S., 10. **West Hartford**: Cradle Roll, 8. **Winsted**: 2nd W. A., 5.

DISTRICT OF COLUMBIA—$1.18.
Washington: Ply. S. S., 1.18.

FLORIDA—$10.00.
Woman's Home Miss'y Union: **Daytona**: Aux., 10.

IOWA—$201.95.
Ames: 18.13. **Ashton Chapel**: 1.30. **Blencoe**: 2. **Davenport**: Edws., 5.48. **Des Moines**: Greenwood, 3.10; No. Park, 6.60; Ply., 5.80. **Dubuque**: 1st, 21.25. **Emmetsburg**: 5.10. **Fort Dodge**: 5.86. **Garden Prairie**: 5.44. **Grinnell**: 14.50. **Iowa City**: Ch. & S. S., 16.62. **McGregor**: 10.10. **Mason City**: 5. **New Hampton**: 1st, 1.44. **Oskaloosa**: 2.46. **Otho**: 8. **Sioux City**: 21.75. **Stuart**: 14.
Woman's Home Miss'y Union: **Cherokee**: 2.18. **Eldora**: S. S., 3.20. **Glenwood**: 1.25. **Grinnell**: 2.60. **Harwaden**: 1.25. **Mason City**: 44c. **Ottumwa**: 1st, 4.08. **Riceville**: Friend, 8. **Strawberry Point**: 2.08. **Union**: 83c. **Webster City**: 2.11.

ILLINOIS—$508.35.
Annawan: 1.28. **Aurora**: 1st, 10. **Buda**: 10.25. **Champaign**: 1st, 25. **Chicago**: Garfield Pk., 5; Leavitt St., 1.60; Maplewood, 63c. **Earlville**: "J. A. D.," 5. **Forest Glen**: 1.50. **Geneva**: 5. **Kewanee**: 1st, 8.40. **Payson**: 207.52. **Rantoul**: 1.26. **Roscoe**: 1.22. **Sterling**: 5.
Woman's Home Miss'y Union: **Alton**: Ch. of Redeemer, 2. **Canton**: W. S., 2. **Chicago**: 52nd Ave. W. S., 3; Leavitt St., 5; Morgan Pk. W. S., 1; N. E. W. S., 9; New 1st W. S., 11; No. Shore W. S., 50.41; Pilg. Fed., 2; So. W. Guild, 1; Univ. W. S., 3; Wash'n Pk. W. G., 1. **Evanston**: 1st W. S., 60. **Forrest**: W. S., 1. **Ivanhoe**: W. S., 2. **Kewanee**: 1st W. S., 2. **La Moile**: W. S., 5. **Mattoon**: W. S., 1. **Moline**: 1st W. S., 1.20. **Oak Park**: 1st W. S., 37; 1st Y. L. M. S., 2. **Polo**: Ind. Presb., 1.58. **Stillman Valley**: W. S., 4. **Sycamore**: W. S., 2. **Toulon**: W. S., 2. **Wheaton**: W. S., 2. **Winnebago**: 2. **Winnetka**: W. S., 4. **Woodburn**: W. S., 50c.

KANSAS—$8.00.
Onaga: 1st, 8.

LOUISIANA—$4.00.
Roseland: 1st, 4.

MAINE—$52.16.
Bath: Winter St., 4.41. **Bridgton**: 1st, 6.75. **Madison**: 25. **Millinocket**: 1st, 2. **South Berwick**: 1st, 9. **Walnut Hill**: 2. **Waterford**: 2nd, 1. **Woolwich**: 2.

MASSACHUSETTS—
(Donations, $1,761.09; Legacies, $2,824.56.)
Acton: 3. **Ashfield**: 4.63. **Becket**: 1st, 1.40. **Boston**: Dorchester Harvard, 4.50. **Brookline**: Leyden, 178.01. **Cambridge**: 1st Evan., 7.35. **Chester**: 2nd, 1. **Dedham**: 1st S. S., 5. **Dover**: 50c. **Everett**: 1st, 8.06. **Florence**: 21. **Fitchburg**: Finnish Ev., 3.04. **Granville**: West, 1. **Hardwick**: Calvanistic, 2.90. **Hopkinton**: 1st, 12.50. **Leominster**: No. Ch. of Christ, 3.41. **Lynnfield**: Centre, 3.90. **Melrose**: Orth., 5.85. **Merrimac**: 1st, 3.94. **Middleboro**: 1st, 8. **Monson**: 52.25. **Natick**: 1st, 15. **New Bedford**: Trin'n, 54.25. **New Boston**: 1. **Newton**: Auburndale, 82.45; West 2nd, 117. **Newton Highlands**: 64.25. **Newtonville**: Central, 60. **Northbridge**: Whitinsville Village, 424.75. **Northampton**: Edwards, 22.80. **Norwood**: 1st, 40.40. **Reading**: 23.06. **Somerset**: 2.61. **Somerville**: Prosp. Hill S. S., 2. **Springfield**:

North, 16.64. **Swampscott:** 1st, 2. **Taunton:** Trin'n Cong'l, 18; Winslow Friend, 10; East, 2.10. **Wakefield:** 1st, 37.59. **Wellesley Hills:** 1st, 28.84. **Wenham:** 5. **West Springfield:** 1st, 6.05. **South Weymouth:** Old So. Friend, 20. **Worcester:** Plym., 34.06. Woman's Home Miss'y Ass'n, 340.

Legacy.

Newton: Est. Alvan A. Sweet, 2,824.56.

MICHIGAN—$61.60.

Bay City: 1.60. **Bostwick Lake:** 2. **Calumet:** 1st, 10. **Cannonsburg:** 1st, 1. **Coloma:** 1. **Detroit:** Brewster, 40. **Eastport:** 1. **Rockford:** 2. **Romeo:** 1.75. **Sidney:** 1.25.

MINNESOTA—$116.98.

Duluth: Pilg., 11. **Faribault:** 2.22. **Glenwood:** 55c. **Hutchinson:** 1st, 5. **Marietta:** 47c. **Medford:** 2.54. **Minneapolis:** 1st, 2.75; Park Ave., 6.71; Fremont Ave., 1.78; 5th Ave., 3.93; Linden Hills, 1.96; Lynnhurst, 1.38. **St. Paul:** Univ. Ave., 56c. **Spring Valley:** 36c.

Woman's Home Miss'y Union: **Aldrich:** Verndale, 62c. **Alexandria:** 5.50. **Biwabik:** 50c. **Cannon Falls:** 1.24. **Crookston:** 2.20. **Detroit:** 55c. **Excelsior:** 6.06. **Granada:** 66c. **Hancock:** 3. **Hawley:** 66c. **Mantorville:** 82c. **Minneapolis:** 1st, 5.25; Fremont Ave., 1.46; Forest Heights, 1.65; 5th Ave., 5.45; Lyndale, 3.41; Pilg., 2.81; Plym., 13.60; Lowry Hill, 2.62; St. Louis Pk., 60c; Open Door, 1. **Morris:** 2.10. **Morristown:** 88c. **New Ulm:** 55c. **St. Paul:** Olivet, 5.50; St. Anthony Pk., 2.47. **Spring Valley:** 1.74. **Stewartville:** 1. **Wadena:** 63c. **Worthington:** 1.24.

MISSOURI—$20.00.

Lebanon: 1st, 20.

NEBRASKA—$42.67.

Bladen: 1.92. **Geneva:** 2.50. **Hastings:** 11; Ger. Em., 10. **McCook:** 9. **Rising City:** 3.25. **Omaha:** Friend, 5.

NEW HAMPSHIRE—$50.78.

Concord: East, 1.78. **Francestown:** 4. **Franklin:** 8. **Manchester:** Franklin St., 25; So. Main St., 8. **Rindge:** 1st, 4.

NEW JERSEY—$67.17.

East Orange: 1st, 15.17. **Montclair:** 1st, 25. **Nutley:** St. Paul's, 10. **Westfield:** Ch. or Christ, 17.

NEW YORK—$425.99.

Aquebogue: 3.75. **Binghamton:** "Civis," 10. **Buffalo:** Friend, 10. **Canandaigua:** 1st, 25. **Gloversville:** 1st, 21.52. **Homer:** 10. **New York:** Clinton Ave., 300; Brooklyn, Bushwick Ave., 13. **North Collins:** 2.80. **Port Leyden:** 87c. **Jamestown:** 1st, 25. **Wadhams:** 4.05.

NORTH DAKOTA—$18.00.

Hettinger: 1st, 3. **Hillsboro:** 5. **Manvel:** Zion, 2. **Williston:** S. S., 8.

OHIO—$104.84.

Ashtabula: 3. **Cincinnati:** Walnut Hills, 3.36. **Columbus:** 1st, 12. **Lodi:** 1st, 8. **Tallmadge:** 26.65; S. S., 8.25. **Wellington:** 1st, 12.

Woman's Home Miss'y Union: **Cleveland:** Park C. E., 38c. **Elyria:** 1st S. S., 23. **Fredericksburg:** W. S., 1. **Ironton:** W. S., 80c. **Jefferson:** W. S., 40c; S. S., 50c. **Madison:** Central W. S., 2.20. **Mansfield:** Mayflower W. G., 30c. **Sandusky:** C. E., 3.

PENNSYLVANIA—$5.00.

Plymouth Elm: 5.

RHODE ISLAND—$108.84.

Providence: Central, 108.84.

SOUTH DAKOTA—$48.00.

Aberdeen: 1.60. **Centerville:** 57c. **Chamberlain:** 10.50. **Hetland:** 62c. **Milbank:** 2. **Valley Springs:** 2.75. **Yankton:** 2.50.

Woman's Home Miss'y Union: **Academy:** 1.35. **Alcester:** 1. **Armour:** 63c. **Belle Fourche:** 65c. **Canova:** 80c. **Chamberlain:** 1.35. **Deadwood:** 45c. **Drakola:** 36c. **Duncan:** 45c. **Hudson:** L. A., 22c; C. E., 45c. **Huron:** 1.57. **Lake Preston:** 90c. **Loomis:** 63c. **Milbank:** 90c. **Mitchell:** 1.62. **Rapid City:** 1.15. **Redfield:** 1.75. **Ree Heights:** 1.70. **Sioux Falls:** 2.55. **Valley Springs:** 63c. **Vermillion:** 90c. **Watertown:** S. S., 2.25. **Willow Lakes:** 40c. **Yankton:** 2.80.

TEXAS—$1.00.

Dallas: Jun. Heights, 1.

UTAH—$10.00.

Provo: 10.

VERMONT—$135.76.

Bennington: Old 1st, 15. **Jericho:** 2nd S. S., 4. **Newbury:** Friend, 100. **Putney:** 4. **Strafford:** 6.04. **Townshend:** 1.72. **Williston:** 5.

WISCONSIN—$10.00.

Berlin: Friend, 10.

WYOMING—$7.47.

Dayton: 25c. **Sheriden:** 5.19. **Superior:** 50c. **Van Tassell:** 8c. **Wheatland:** 1.45.

Donations $4,030.82
Legacies 2,824.56

Total $6,855.38

The Congregational Sunday-School and Publishing Society

Samuel F. Wilkins, Treasurer - 805 Congregational House, Boston, Mass.

October, 1915

CALIFORNIA (NORTHERN)—

Benicia: 28c. **Oakland:** First, 66.07. **Oroville:** 15. **Pacific Grove:** 5.86. **Palo Alto:** 1.01. **Redwood:** 8.60. **San Francisco:** First, 15.05; Bethany, 6.57; Richmond, 39c. **San Rafael:** S., 1.88. **Sonoma:** 1.25. **Sunnyvale:** 1.93. Total, $123.89, of which $1.88 is a C. D. Coll'n .

COLORADO—

Ault: W. M. S., 1. **Boulder:** W. M. S., 5. **Colorado Springs:** First W. M. S., 15; Second S., 7. **Denver:** First W. M. S., 3.50; Boulevard W. M. S., 5; Plymouth W. A., 7; North W. M. S., 1. **Greeley:** W. M. S., 8.50. **Hayden:** W. M. S., 3.50. **Longmont:** W. M. S., 13.10. **Steamboat Springs:** W. M. S., 1. **Sulphur Springs:** S., 4.16. Total, $74.76, of which $4.16 is a C. D. Coll'n, and $63.60 received through W. H. M. U.

CONNECTICUT—

Berlin: C. & S., 37.16. **Bridgeport:** First, 11.25. **Bristol:** 27.26. **Coventry:** 3.50. **East Woodstock:** S., 13. **Glastonbury:** S., 15.95. **Hartford:** First, 118.80; Asylum Hill, 15. **Liberty Hill:** 3. **Litchfield:** 48.50. **Lyme:** S., 10. **Manchester:** 63.01. **New Britain:** First W. H. M. S., 33. **New Haven:** Pilgrim H. M. Aux., 15. **Northfield:** S., 4.93. **Norwich:** Second, 2.04. **Old Saybrook:** 2.06. **Putnam:** Second, 8.81. **Sherman:** 10. **Simsbury:** 3.15. **Somersville:** 3.25. **Stratford:** W. M. S., 16. **West Hartford:** W. M. S., 3. **Windsor:** 2.64. **Friend:** "S. E. M. B.," 20. Total, $490.31, of which $71.04 is C. D. Coll'ns, and $67.00 received through W. H. M. U.

DISTRICT OF COLUMBIA—
Washington: First, 28.05; W. M. S., 26.38; Mt. Pleasant, 13.50; W. M. S., 11; Ingram Memorial, 4.28; C. E., 1; W. M. S., 8.77. Total, $92.98, of which $46.15 is received through W. H. M. U.

GEORGIA—
Demorest: 11.80. **La Grange:** S., 2. Total, $13.80.

IDAHO—
Lewiston: 10.50. **Mountain Home:** 8. **Plummer:** 1.82. **Weiser:** 10. Total, $30.32.

ILLINOIS—
Alton: 15. **Atkinson:** W. M. S., 1. **Aurora:** New England, 5.82. **Batavia:** C. & S., 11. **Bowen:** 2. **Brimfield:** 4.31. **Chebanse:** 5.30. **Chicago:** Bowmanville S., 4.20; Ewing St. S., 10; Fellowship S., 2; Madison Ave. W. M. S., 1; New England, 22.50; New First, 6.43; Rogers Park S., 31.60; Warren Ave., 6.56; West Pullman, 14.10. **Cobden:** S., 4. **Elgin:** 25. **Evanston:** S., 73.22. **La Salle:** 2. **Lyonsville:** W. M. S., 50c. **Moline:** First, 3.46; S., 23. **Oak Park:** First W. M. S., 6; Fourth, 7. **Paxton:** 2.80. **Peoria:** Plymouth W. M. S., 1. **Princeton:** 1.60. **Rantoul:** 1. **Rockford:** First W. M. S., 2. **Shabbona:** S., 5. **Wilmette:** S., 47. Total, $347.40, of which $105.60 is C. D. Coll'ns and $95.72 received through W. H. M. U.

INDIANA—
Fort Wayne: 40.

IOWA—
Aurelia: 2.10. **Belmond:** 5.50. **Clay:** S., 2.85. **Clinton:** S., 5.60. **Grinnell:** W. M. S., 2.45. **Harlan:** 2.74. **Iowa Falls:** W. M. S., 2.20. **Little Rock:** 4.84. **Niles:** 2. **Osage:** 8.06. **Perry:** 2.86. **Quasqueton:** 1.29. **Sioux City:** First, 6.45. **Victor:** 65c. **Webster City:** 6.32. Total, $55.91, of which $8.45 is C. D. Coll'ns, and $4.65 received through W. H. M. U.

KANSAS—
Westmoreland: S., 1.13, which is a C. D. Coll'n.

LOUISIANA—
Abbeville: 1. **Erath:** 1. **Hollier:** S., 62c. **Service:** 1. Total, $3.62, of which $1.00 is a C. D. Coll'n.

MAINE—
Auburn: Sixth St., 1.10. **Bridgton:** First S., 5. **Brooksville:** West, 2. **Cornish:** 2. **Kennebunkport:** First, 1. **Lewiston:** 7. **Monson:** S., 4. **Portland:** Woodfords, 4.34; S., 61c. Total, $27.05.

MARYLAND—
Baltimore: Associate, 1.50, received through W. H. M. U.

MASSACHUSETTS—
Andover: Ballardvale, 1.20; S., 1.50. **Barnstable:** Hyannis S., 6.07. **Berlin:** 6. **Boston:** Second, Dorchester, 18.61; Brighton, 3.64; Central, Jamaica Plain, 100; Boylston, Jamaica Plain, 5.29; Clarendon, Hyde Park, 3. **Boxford:** West, 2.16. **Braintree:** First, 4.86. **Bridgewater:** Scotland, 1.75. **Brookline:** Harvard, 74.66. **Cambridge:** First Evangelical, 7.59; Pilgrim, 6.18. **Carver:** North, 3. **Cohasset:** 4.53. **Dedham:** 11.25. **Deerfield:** West Union, 83c. **Dennis:** South S., 83c. **Enfield:** S., 2.98. **Granby:** 2.58. **Great Barrington:** Housatonic, 9.48; "M. S. R.," 10. **Hardwick:** 5.50. **Haverhill:** Center, 7.12; North, 8.95. **Holyoke:** First, 29.26; Second, 400. **Lawrence:** South, 1.54. **Leominster:** Pilgrim, 21.66. **Lynn:** Central, 10. **Marshfield:** S., 5. **Medfield:** 3. **Medford:** Mystic, 5.57. **Methuen:** 7.12. **Millis:** 6.14. **Newburyport:** Belleville, 3.21. **Newton:** First, 29.96. **Northampton:** First, 32.41; Edwards, 21. **North Attleboro:** Falls, 5.91. **Plympton:** 3.94; S., 1.06. **Randolph:** S., 4.61. **Revere:** First, 2.75. **Rockland:** 3.22. **Royalston:** 1.23. **Salem:** South, 3.92. **Sheffield:** C. E., 1. **South Hadley:** 11.25. **Springfield:** First, 4.53. **Taunton:** Winslow, 12. **Upton:** 2.12. **Waltham:** First, 5.50. **Warren:** 3.60. **Warwick:** 1. **Webster:** 7.20. **Wenham:** 5. **Whitman:** 3.89. **Worcester:** Union, 1.22; Piedmont, 40. **W. H. M. A. of Mass. & R. I.,** 496. Total, $1,506.38, of which $6.07 is a C. D. Coll'n, and $496.00 received through W. H. M. A.

MICHIGAN—
Bay City: 1.28. **Benton Harbor:** 72. **Chelsea:** 40c. **Coloma:** 3. **Greenville:** 6.95. **Hancock:** 8. **Nevins Lake:** 3. **Romeo:** 2. **Service:** 12.74. Total, $109.37.

MINNESOTA—
Akeley: 28c. **Anoka:** W. M. S., 1.40. **Austin:** S., 21.50. **Cottage Grove:** W. M. S., 1.05. **Edgerton:** 5. **Elk River:** Meadow Vale W. M. S., 50c. **Fairmont:** 63c. **Fair Oaks:** W. M. S., 63c. **Glencoe:** First W. M. S., 3.50. **Granada:** 1.80. **Hutchinson:** W. M. S., 1.40. **Medford:** S., 4.55. **Mentor:** 1.12. **Minneapolis:** Plymouth, 31.05; W. M. S., 16.71; Pilgrim, 2.24; Union, 1.68; Lyndale, 2.25; Bethany, 4; Linden Hills W. M. S., 70c. **St. Paul:** St. Anthony Park, 6.75; Olivet, 14.85; Immanuel W. M. S., 72c. Total, $124.31, of which $26.05 is C. D. Coll'ns, and $26.61 received through W. H. M. U.

MISSOURI—
Kansas City: Westminster, 150; Prospect Ave., 13.50. **St. Louis:** Pilgrim, 5.85. **Springfield:** German, 3. **For Supplies,** 1.10. **Service,** 7.12. Total, $180.57, of which $13.50 is a C. D. Coll'n.

MONTANA—
Baker: 1.41. **Bole:** 40c. **Broadview:** 1. **Great Falls:** 5. **Springdale:** S., 1.15. **Tampico:** 85c. **Vananda:** S., 90c. Total, $10.71.

NEBRASKA—
Arlington: 14.25. **Arthur:** District No. 3 S., 80c. **Ashland:** 12.94. **District No. 32:** S., 90c. **Dodge:** S., 1. **Franklin:** 9.71. **Genoa:** 11.88. **Glencoe:** S., 1.25. **Glenrose:** 75c. **Hyannis:** 8.75. **Keystone:** 2.75. **Lincoln:** First, 40.75. **Neligh:** 15.37. **Omaha:** Plymouth S., 12.35. **Pierce:** 12.12. **Syracuse:** S., 10. **Taylor:** S., 6.11. **Trenton:** S., 1.60. **Verdon:** S., 10. **Service,** 1.16. **Friend:** "J. D. S.," 5. Total, $179.44, of which $35.33 is C. D. Coll'ns.

NEW HAMPSHIRE—
Amherst: 1.75. **Atkinson:** 11. **Epping:** 4. **Gilsum:** 1. **Greenville:** S., 5. **Keene:** First, 12. **Lancaster:** 2.03. **New Rye:** S., 2. **Salisbury:** 1. **Sanbornton:** S., 8.53. **Tilton:** 17.33. **Wakefield:** 2.45. **Walpole:** 3.22. **Webster:** 1.83. Total, $73.14, of which $8.53 is a C. D. Coll'n.

NEW JERSEY—
Bernardsville: 4. **Bound Brook:** W. M. S., 3.13. **Cedar Grove:** W. M. S., 25c. **Chatham:** W. M. S., 2. **Closter:** W. M. S., 85c. **Cresskill:** W. M. S., 15c. **East Orange:** First W. M. S., 7.75. **Glen Ridge:** W. M. S., 14.95. **Grantwood:** W. M. S., 1.60. **Haworth:** S., 5. **Jersey City:** Waverly W. M. S., 40c. **Montclair:** First W. M. S., 27.55; Upper W. M. S., 15.40; Watchung Ave. S., 7.50. **Newark:** Jube Memorial W. M. S., 3.75; Belleville Ave. W. M. S., 2.30. **Nutley:** S., 2.50; W. M. S., 1.50. **Orange:** W. M. S., 3.15. **Passaic:** W. M. S., 2. **Patterson:** Auburn St. W. M. S., 2.71. **Plainfield:** W. M. S., 7.10. **Verona:** W. M. S., 55c. **Westfield:** W. M. S., 10. **Woodbridge:** W. M. S., 2. Total, $128.09, of which $119.09 is received through W. H. M. U.

NEW YORK—
Angola: S., 5. **Buffalo:** Fitch Memorial, 1.80. **East Rockaway:** 4. **Gaines:** C. & S., 2.20. **New York:** Flatbush S., 25; Lewis Ave., 7.50; Rockaway Beach, 6. **Rutland:** S., 6.80. **Syracuse:** Plymouth, 15.42; S., 5; Geddes "T. S. J.," 10. **Ticonderoga:** 2.42. **Walton:** 9.49. **Watertown:** 5. Total, $105.63, of which $5.00 is a C. D. Coll'n.

NORTH CAROLINA—
S. S. & C. E. Convention, 2.

NORTH DAKOTA—
Amenia: W. M. S., 10. **Gardner:** S., 7.07. **Golden Valley:** 1.42. **Harvey:** 10. **Haynes:** 2. **Lakota:** W. M. S., 4.50. **Lidgerwood:** S., 9c. **Mayville:** W. M. S., 1.60. **New England:** S., 4.84. **New Rockford:** W. M. S., 2. **Sawyer:** S., 1.55. **Washburn:** 2. **For Supplies,** 3.50. Total, $50.57, of which $13.46 is C. D. Coll'ns, and $18.10 is received through W. H. M. U.

OHIO—
Akron: First W. M. S., 18c; West S., 25.50; W. M. S., 2.60. **Amherst:** Second W. M. S., 90c. **Andover:** W. M. S., 1.46. **Ashtabula:** First W. G., 1.80; Second W. A., 2.03; Jr. C. E., 27c. **Austinburg:** S., 11c; W. M. S., 1.35. **Belpre:** W. M. S., 1.08. **Berea:** W. M. S., 45c; C. E., 45c. **Brownhelm:** W. M. S., 1.08. **Burton:** L. M. S., 54c. **Canton:** W. M. S., 90c. **Cincinnati:** Storrs W. A., 36c; Walnut Hills W. M. S., 1.44; C. E., 1.80; Plymouth L. G., 1.13. **Claridon:** W. M. S., 1.17; C. E., 1.08. **Cleveland:** First S., 68c; W. A., 3.33; K. D., 72c; Euclid Ave. W. A., 13.50; Pilgrim S., 57.60; P. W., 4.50; East Madison Ave. W. M. S., 90c; Bethlehem W. M. S., 1.80; Park, 5; W. A., 1.55; Highland S., 9.66; B. S., 18c; W. A., 54c; K. D., 45c; Trinity W. A., 1.13; Denison Ave. W. M. S., 54c; Nottingham W. A., 36c; United S., 27c; East View W. A., 18c. **Columbus:** Plymouth, 15; W. M. S., 1.58; Grandview Heights, 6. **Conneaut:** S., 27c; W. M. S., 1.62. **Cuyahoga Falls:** S., 28c; W. M. S., 2.70; C. E., 45c. **Eagleville:** L. A. S., 18c. **East Cleveland:** Calvary W. A., 1.89; East L. A., 2.12. **Elyria:** First W. A., 4.50; Second W. A., 1.31. **Fredericksburg:** S., 45c; W. M. S., 2.25. **Gomer:** L. G., 54c. **Greenwich:** W. M. S., 45c. **Lakewood:** L. M. S., 73c. **Lima:** Sr. W. M. S., 54c. **Lorain:** First W. A., 3.60; Second L. A., 59c. **Lyme:** Y. P., 90c. **Madison:** W. A., 45c. **Marietta:** First W. M. S., 1.35; Oak Grove W. M. S., 90c; Putnam S., 1. **Marysville:** W. M. S., 2.43; C. E., 18c. **Medina:** W. M. S., 4.50. **Mount Vernon:** Jr. M. B., 18c. **Newark:** Plymouth W. M. S., 1.35. **Norwalk:** L. U., 52c. **Oberlin:** Second W. M. S., 11.25. **Painesville:** First W. M. S., 2.25; Y. L., 1.20. **Plain:** 59c; W. M. S., 27c. **Ravenna:** W. M. S., 90c. **Rock Creek:** S., 25. **Rockport:** S., 45c; L. A. S., 45c; Y. P., 27c. **Ruggles:** W. M. S., 79c. **Springfield:** First W. M. S., 7.48; Lagonda Ave. W. M. S., 1.22; Jr. C. E., 23c. **Strongsville:** L. A. S., 2.25. **Sylvania:** W. M. S., 90c. **Tallmadge:** W. M. S., 2.25. **Toledo:** Second J. M. C., 1.49; Washington St., 2.08; Plymouth W. M. S., 45c; C. E., 18c. **Twinsburg:** W. M. S., 1.89. **Unionville:** W. M. S., 90c. **Vermilion:** L. M. S., 45c. **Wakeman:** W. M. S., 2.25. **Wauseon:** W. A., 1.49. **Wayland:** S., 45c; W. M. S., 45c. **Wayne:** W. M. S., 90c. **Wellington:** W. A., 1.35. **West Williamsfield:** W. M. S., 90c. **Windham:** H. H. S., 55c. **York:** W. M. S., 27c. **Youngstown:** Elm St. W. M. S., 1.62; Plymouth W. M. S., 63c. **Zanesville:** W. M. S., 90c. **Service:** 2 37. Total, $290.70, of which $67.26 is C. D. Coll'ns, and $167.99 received through W. H. M. U.

OKLAHOMA—
Chickasha: 5.95. **Oklahoma City:** Harrison Ave., 11.10. **Oktaha:** 5. Total, $22.05, of which $16.10 is C. D. Coll'ns.

OREGON—
Clackamas: 1.80. **Huntington:** 2. **Jennings Lodge:** 3.75. **Oregon City:** 13.80. **Park Place:** 3.10. **Portland:** First, 66.96; University Park, 4; Second German, 10. **Friend:** Eagle Point, 3.35. Total, $108.76, of which $22.45 is C. D. Coll'ns.

PENNSYLVANIA—
Kane: 5. **Pittsburg:** Puritan S., 4. **Spring Creek:** 3. Total, $12.00.

RHODE ISLAND—
Central Falls: 8.79. **Providence:** Beneficent, 34.80; Free Evang., 2.20. Total, $45.79, of which $34.80 is a C. D. Coll'n.

SOUTH DAKOTA—
Academy: W. M. S., 1.35; C. E., 83c. **Alcester:** 4; W. M. S., 10.60. **Armour:** W. M. S., 78c. **Belle Fourche:** W. M. S., 65c. **Bonesteel:** W. M. S., 18c. **Canova:** W. M. S., 81c. **Clark:** W. M. S., 13.65. **Deadwood:** W. M. S., 36c. **Drakola:** 18c. **Erwin:** W. M. S., 1.35. **Gothland:** W. M. S., 45c. **Henry:** S., 8.50. **Hudson:** S., 45c; W. M. S., 90c. **Huron:** W. M. S., 1.58. **Lake Preston:** W. M. S., 45c. **Loomis:** W. M. S., 25c. **Milbank:** W. M. S., 36c. **Mission Hill:** S., 40c; W. M. S., 45c. **Mitchell:** W. M. S., 3.24. **Newell:** W. M. S., 50c. **Oahe:** W. M. S., 36c. **Pierre:** W. M. S., 1.13. **Rapid City:** S., 5.39; W. M. S., 82c. **Redfield:** W. M. S., 9.22. **Redstone:** S., 6.71. **Santee:** W. M. S., 63c. **Sioux Falls:** W. M. S., 3.20. **Springfield:** W. M. S., 58c. **Valley Springs:** W. M. S., 63c. **Winfred:** W. M. S., 1.35. **Yankton:** W. M. S., 2.80. Total, $85.09, of which $21.05 is C. D. Coll'ns, and $60.49 received through W. H. M. U.

TENNESSEE—
Nashville: Union, 10.

TEXAS—
Fruitvale: S., 1.56. **Roxton:** 1. Total, $2.56, which is C. D. Coll'ns.

VERMONT—
Barre: 12.50. **Bellows Falls:** 7.32. **Bennington:** North S., 3.90. **Chelsea:** 8.98. **Hardwick:** 4. **St. Johnsbury:** North, 10. Total, $46.70, of which $8.98 is a C. D. Coll'n.

WASHINGTON—
Ahtanum: 8. **Arlington:** 3. **Beach:** 2.45. **Bellingham:** 4.10. **Chewelah:** 3.71. **Dash Point:** S., 1.06. **Elk:** 3.50. **Everett:** First, 10.50. **Forks:** 4.70. **Kalama:** 2.25. **Kennewick:** 3.50. **Maury:** S., 2.93. **Medina:** 2.45. **Odessa:** Pilgrim S., 10; English, 10.50. **Orchard Prairie:** 5.69. **Pasco:** 3.50. **Pleasant Prairie:** 4. **Ritzville:** Philadelphia German, 5. **Seattle:** Green Lake, 3.35; Queen Anne, 3.50. **South Bend:** 2.50. **Spokane:** Westminster, 7.50; Corbin Park, 4.77; Lincoln Heights, 5.35. **Sylvan:** 4.35. **Tacoma:** East S., 1.81; Plymouth, 20. **Walla Walla:** First, 30. **For Supplies,** 3.34. **Friends:** "F. G.," 35c; "A. W. S.," 35c. Total, $178.01, of which $10.01 is C. D. Coll'ns.

WEST VIRGINIA—
Ceredo: C. E., 27c, received through W. H. M. U.

WISCONSIN—
Amery: 4.89. **Baraboo:** W. M. S., 60c. **Beloit:** First W. M. S., 1.10. **Brodhead:** 9.37. **Clinton:** 1.38. **Darlington:** W. M. S., 30c. **De Soto:** 1. **Dodgeville:** Plymouth S., 1. **Eagle River:** S., 8. **Edgerton:** W. M. S., 1.60. **Evansville:** 10. **Fulton:** L. A., 30c. **Janesville:** 1. **La Crosse:** W. M. S., 1.80. **Lake Geneva:** W. M. S., 4.50. **Lake Mills:** W. M. S., 1.50. **Lancaster:** 6. **Madison:** Plymouth, 7.75; L. A., 25c. **Menomonie:** W. M. S., 2.40. **New Chester:** 50c. **New Richmond:** 2.10; Lend-a-Hand Soc., 45c. **North Andover:** 5. **Oconomowoc:** W. M. S., 20c. **Phelps:** S., 4. **Pleasant Hill:** 1. **Polar:** S., 5.20. **Quincy:** 50c. **Raymond:** 10.48. **Sparta:** 9.05; W. M. S., 2.75. **Springvale:** W. M. S., 1.20. **Sturgeon Bay:** 4.50. **Tomah:** W. M. S., 1.25. **Truax:** 1. **Waukesha:** 5. **Whitewater:** 13.50. **Wyeville:** 2.70. Total, $135.12, of which $8.00 is a C. D. Coll'n, and $21.20 received through W. H. M. U.

WYOMING—
Aladdin: 2. **Big Horn:** 5.70. **Big Piney:** 1.50. **Buffalo:** 10. **Cheyenne:** 9.68. **Dayton:** 3. **Douglas:** 3.75. **Lusk:** 7.50. **Node:** 14c. **Shoshoni:** 3. **Van Tassell:** 50c. **Wheatland:** 5.74. **Friend:** 2.28. Total, $54.79.

Total for month, $4,764.72, of which $492.41 is C. D. Coll'ns, and $1,188.37 received through W. H. M. U.

During the month the Society has aided 99 schools, of which 12 were newly organized.